





B R I G H A M  
Y O U N G  
U N I V E R S I T Y

EAGLE'S EYE  
1320 WSC  
Provo, UT 84602



# EAGLE'S EYE

Volume XXXI, Number 2

*August 2000*

## *Inside*

A Tale of Two Peoples  
page 16

True to the Faith  
page 20

Mentors:  
Fishers of Men  
page 28



**Lynette Simmons**

*Advisor*

**Alicia Arredondo**

*Editor*

**Gabriel González**

*Copy Editor*

**S. Kealii Enos, Carolina Núñez**

**Ny Peang, and Trevor Reed**

*Layout and Design Specialists*

**Bettylou Betham**

*Photographer*

**Isaura Arredondo**

*Circulation Specialist*

**Ny Peang**

*Web Design Specialist*

**Ruben Arredondo**

*Staff Writer*

**Carolina Núñez**

*Staff Writer*

**Lynette Roberson**

*Staff Writer*

## Multicultural Student Services

**Vernon L. Heperi**

*Director*

**Jini Slaughter**

*Assistant Director*

**Richelle Andersen**

*On-Campus Education Coordinator*

**Michael Campbell**

*Multicultural Student Organization Coordinator*

**Beth Farris**

*Office Manager*

**Ann Marie Lambert**

*Career Training Coordinator*

**Mili McQuivey**

*Multicultural Advisor*

**Ken Sekaquaptewa**

*Counseling Coordinator*

**Lynette Simmons**

*Multicultural Counselor & Publications Coordinator*

**LaVay Talk**

*Multicultural Advisor*

## STUDENT LIFE

**Janet S. Scharman**

*Student Life Vice President*

**H. Nolan Reed**

*Dean of Students*

*Eagle's Eye* (ISSN 0046-015) is an official publication of Multicultural Student Services in cooperation with Student Life at Brigham Young University, 1320 WSC, Provo, Utah, 84602. Send comments and free subscription information to the above address or call 1.801.378.5877.

Visit *Eagle's Eye* on the Web:

[www.byu.edu/stlife/campuslife/multi/](http://www.byu.edu/stlife/campuslife/multi/)

Or Email us with comments or subscription information:

[Eagleseye@byu.edu](mailto:Eagleseye@byu.edu)

© 2000. Brigham Young University Press.

All rights reserved. No material can be reproduced in any form without permission from the publisher. Reviewers may quote brief passages.





# CONTENTS

VOLUME XXXI, NUMBER 2

## Features

### A Tale of Two Peoples 16

The Hidden History of Africans and Native Americans

*Carolina Núñez and Lynette Roberson*

### True to the Faith 20

African American Pioneers

*Lynette Roberson*

### The Popol Vuh 24

Stories from the Dawn of Time

*Gabriel González*

### Mentors: Fishers of Men 28

*Alicia Arredondo*

## Book Review

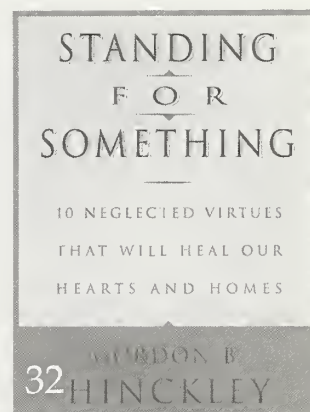
### A Book that Stands for Something 32

President Hinckley Makes a Case for Old-fashioned Virtues

*Gabriel González*

## Departments

From the Director 2   Staff 3   Events 4  
Programming 8   Students 12   Alumni 14



**R**ecently we have undergone a change in Student Life leadership as our Vice President of Student Life, Alton Wade, retired and accepted a call to serve as mission president in the Washington D.C. South Mission. Dean of Students, Janet Scharman, was asked by President Batemen to fill the vacancy caused by Wade's retirement. Former Associate Dean of Students, Nolan Reed, will now serve as the new Dean of Students.

In this issue, I want to pay tribute to Alton Wade and thank him for the assistance and support that he has given the Multicultural Student Services (MSS) office. I also want to thank him for the leadership and mentoring role he has played for me, the MSS office staff, and all students on campus. The following story portrays my feelings about the opportunity given me to learn under his tutelage.

In the early days of agriculture in New Zealand, before tractors arrived, bullocks were used to plough and work the fields. Because of their importance, they were always well fed and watered. Many hours were spent training them. They were carefully managed throughout the workday so that they maintained a strong yet steady output of work. Occasionally, stock from local farmers would escape into the bush and forest areas surrounding the farmlands. Those not recovered would breed and produce young, strong, but wild, bullocks. Sometimes, local farmers would capture these young bullocks to help with the work on their farms. To do so, they would walk up to the bush with one of their old, experienced bullocks. Leaving the old bullock, they would then track the wild stock, eventually selecting a young, strong-looking bullock that could be trained to work the farm. After cornering and roping the young bullock in the surrounding trees, they would then return to collect the old bullock. Leading the old bullock to the site where the young bullock was captured, they would place a modified yoke on both animals and then untie the young bullock. As you might imagine, a terrible fight ensued


as the young bullock struggled to free itself from its new partner. But, as the new bullock fought, the old bullock resisted and countered every move. Dust flew, surrounding plant life was shredded, and the snorting and bellowing from the fight could be heard throughout the whole area.

Amidst this confusion, the farmer would then turn for home, calmly walking away from the chaotic struggle for power. Three days later, approximate-

ly five miles from the original site of capture, the two bullocks would be found at the gate of the old bullock's pasture. The old bullock had slowly but surely taken the fight out of the young bullock and then carefully encouraged it to walk with him to his home pasture. There they would wait patiently for the gate to be opened so that they could eat the rich green grass and drink the cool sweet water from the springs on the farm. In the three days it had taken to get home, a great change had occurred in the young bullock's life. Though still not tame, it had learned how to be led and influenced by the older bullock to which it was yoked. Though more work was still ahead for the farmer in training the young bullock to plough fields, much of the difficult work had been completed by the old bullock. In days to come, the young bullock would sometime be required to go and lead another young bullock to its home pasture.

The metaphor may be rough but thanks, Brother Wade, for the strong support you have provided the young bullocks on campus. I believe that your calm and steady leadership has led the MSS office to greener pastures and cool sweet waters. From the MSS office, multicultural alumni, current multicultural students, and those multicultural students who will yet enter this institution, we thank you.

Arohanui,



Vernon L. Heperi  
Director, Multicultural Student Services



Vernon L. Heperi  
Director, Multicultural Student Services



Drawing by Maile Ormsby



# Eagle's Staff Eye

Each semester, Eagle's Eye not only experiences the change of the seasons but also a change of staff. This past semester we said goodbye to Trevor Reed, Shane Begay, Rhiana Fenn, and Kealii Enos; we welcomed Lynette Roberson, Carolina Núñez, and Ruben and Alicia Arredondo. Though the people change, we try to make the staff as familiar as possible by giving you a glimpse of each staff member. This issue, we decided to share a little bit about where we are from and one aspect of our culture which we treasure.

## Isaura Arredondo

I am thankful for my heritage because it has made me the person I am now. My heritage has helped me understand and appreciate what my ancestors have done for me so I can enjoy the freedoms and rights of this country. As a child, I was not particularly proud to be Hispanic, because that made me different from the majority. The last thing I wanted to be was different from everyone else. Now, I am proud of my Mexican heritage and also want to pass this on to my future children.

## Carolina Núñez

Because my mom is from the U.S. and my dad is from Venezuela, my culture is an interesting mix of apple pie and latin dancing. One thing I miss about the Venezuelan culture is the warmth and friendliness of the people. Venezuelans say "good morning" to everyone they pass by and don't hesitate to joke around with people they

meet. But the best place to get an idea of how friendly Venezuelans are is at a party; no one parties like they do in Venezuela.

## Lynette Roberson

Though I have Irish, Chinese, Seminole, African, and other ethnicities in my family line, I identify with the African-American culture. Faith in God, cultural pride, and a sense of community are the values I appreciate most in my culture, not to mention the ability to laugh and have a good time which makes life more bearable for African Americans during life's darkest hours.

## Gabriel González

I am Uruguayan and come from a great tradition of *asados*, *mates*, and *campeones del mundo*. But of all the things that my little country has given me, I value above all others the concept of family--a unit so large that getting everybody together for the big Christmas and New Year's

dinners is a challenge. The memories that stand out most from my childhood are those big dinners with immediate and extended family.

## Ruben Arredondo

I am Mexican. I enjoy the traditions of dancing and music that we pass down. They are such a vital part of who we are and fill our culture with lots of happiness. The family and close community ties that we have also bring us a sense of identity and fulfillment. (I love the food, too!)

## Alicia Arredondo

I am a mixture of Maori, English, French, Irish, Hawaiian, and Korean ancestry. I am grateful for the principle of unselfishness and acceptance passed down through the generations of my people. I am grateful for the examples of great ancestors, grandparents, and parents. I am thankful for their faith-promoting stories.

## Bettylou Betham

My ethnicity is Samoan, German, and British. The Samoan people have a great love for their immediate and extended families. They unselfishly assist and serve the members of their family continually. They are the first to drop everything, dedicating all their time and everything they have to help each other.

## Ny Peang

As a Cambodian, I appreciate the simplicity of life ingrained in my culture the most. It's hard to describe, one has to live the life to really know it. Most of my people are farmers, living in the forest among small villages. It could be termed a utopian society because everyone knows each other and shares common interests. The foods are great. I miss eating luscious tropical fruits and naturally flavored meat.

◀ **Front Row:** (L-R) Isaura Arredondo, Carolina Núñez, Lynette Roberson, Gabriel González.

**Back Row:** (L-R) Ruben Arredondo, Alicia Arredondo, Bettylou Betham, Ny Peang.



Photo by John Peabody



# Native American Inspiration: Chihuly Baskets

by Isaura Arredondo

The Brigham Young University (BYU) Museum of Art is presently housing the Chihuly Basket exhibition. This exhibition opened at the Museum of Art (MOA) on April 13, 2000 and will be displayed until September 16, 2000. There are nearly 50 baskets being displayed at the museum. The Chihuly exhibition commenced in September 1994, in the North Central Washington Museum, Wenatchee, Washington. The exhibition has been traveling the U.S. since its premier showing. Glass artisan, Dale Chihuly, has his work in more than 170 museums worldwide, including the Metropolitan Museum of Art in New York and the Louvre in Paris.

Chihuly is a native of Tacoma, Washington and was introduced to the world of glass while studying interior design at the University of Washington. He graduated in 1965 and enrolled at the University of Wisconsin in a seminal glass program. He received his master of science degree in 1967 and then went on to continue his study of glass at the Rhode Island School of Design where he received his Master of Fine Arts degree a year later. Chihuly has received various awards and recognitions for his work. These include the Governor's Art Awards from Washington and Rhode Island, honorary doctorates from the California College of Arts and Crafts, the Rhode Island School of Design, the University of Puget Sound, and fellowships from the



Photo by Beth You Betham

▲ *Burnt Orange Basket with Black Lip Wraps. Hand-blown glass, 1980. Gannett Grey Basket with Reduced Oxblood Wraps. Hand-blown glass, 1979.*

National Endowment for the Arts.<sup>1</sup>

In 1976 Chihuly lost the sight of one eye in a car accident. This prohibited him from doing much of the work he wanted. He has since created his personal studio in Seattle with apprentices and senior glass artists whom he supervises.

"I had seen some beautiful Indian baskets at the Washington State Historical Society, and I was struck by the grace of their slumped sagging forms. I wanted to capture this grace in glass."<sup>2</sup> These old, wrinkled, Native American baskets are what inspired Dale Chihuly to form unique, hand-blown glass baskets and add them to his internationally acclaimed collection of blown glass. The Baskets Collection is just one of Chihuly's many collections. They vary from sea forms and icicles to a variety of his own interpretations of flora phenomenon.

The MOA has been privileged to house the exhibition. When asked how Chihuly's work made its way to the MOA, Dawn Pheysey, Museum of Art, Curator said "I contacted Chihuly Studios after seeing an exhibition of Chihuly's at the Seattle Art Museum several years ago, I then visited the 'Boathouse,' Chihuly's studio/home on Lake Union in Seattle. It was then that I began making arrangements for the exhibition to come to BYU."<sup>3</sup>

The exhibition opening at the MOA included food, a brief biography of Dale Chihuly and his work, and most excitingly a performance by the BYU student club, Tribe of Many Feathers (TMF). Their performance reflected the same inspiration and beauty that Chihuly saw in old Native American baskets. The performance included a traditional hoop dance and also a dance displaying the patriarch of a family defending his wife, children, and their freedom. TMF added excitement to the opening of Chihuly's exhibition at BYU.

Pheysey says that "the public has been extremely receptive to the undulating forms and flamboyant colors of the glass baskets."<sup>4</sup> Indeed, Chihuly's work is one of beauty and radiance inspired by the Native American baskets of old.

## NOTES

1. Dale Chihuly. <<http://www.chihuly.com/intro.html>>.
2. Norden, Linda. Chihuly Baskets. Singapore: Portland Press, 1994.
3. Pheysey, Dawn. "Chihuly Exhibit." E-mail to the author. April 2000.
4. Ibid.

▼ *Green Basket with Black Lip*



Photo by Beth You Betham

## The Inspiration

"The highly distinctive and powerful art of the Northwest coastal Native American peoples" inspired Dale Chihuly to create his Baskets, said Dr. Joel Janetski, Chairman of the Brigham Young University Department of Anthropology, during a lecture on May 25, 2000. Janetski's lecture, held in the Museum of Art, focused on the native cultures of the Northwest coastal region, specifically on their basketry. Dr. Janetski explained the different techniques used to weave and decorate the baskets. Because of their utilitarian and artistic nature, he described the baskets as "an integral part of coastal Northwest Native American peoples." Dr. Janetski concluded that the ambitious attempt to make glass look like textile baskets might be the main appeal of making the Baskets.



# Living Legends in South America

by Gabriel González

## Leyendas Vivientes en Sudamérica

**Malcolm Botto-Wilson, a senior from Buenos Aires, Argentina,** majoring in linguistics and anthropology, walked up to the microphone in Asuncion, Paraguay, and said, “*Rohaihu Paraguay.*” The words, spoken in Guaraní (one of Paraguay’s official languages) caused members of Living Legends to weep. The circumstances which had brought them to Paraguay, the people’s loving reception, and the Spirit all brought tears to their eyes. News about a *coup d’état* in Paraguay had cast doubt as to whether the group would actually go there, but the group felt they were needed and prayed earnestly for the Lord to open the nation’s doors. Living Legends received the go-ahead to travel into Paraguay not a moment too soon, driving directly to a church for their first performance. Since Living Legends had been on the road all day Sunday, Paraguayan members gave them the Sacrament upon arrival. How could Botto-Wilson’s “I love you Paraguay” not have caused many to weep?

This was one of many enriching experiences the 38 members of Brigham Young University’s performing group Living Legends had during their South America tour, from April 23 to May 24, 2000. The tour took them through Brazil, Uruguay, Argentina, and Paraguay. Living Legends flew into Rio de Janeiro, Brazil, and from there traveled by bus through 13 cities in 4 countries, performing in buildings of The Church of Jesus Christ of Latter-day Saints and theaters. Reflecting on the tour, Lissette Recalde, a sophomore from Guayaquil, Ecuador, majoring in early childhood education, said, “People would tell us how grateful they were for our being there, when in reality it was us who were grateful. We were grateful because of the reception we got and because [in each country] our testimonies grew.”

The tour was indeed a spiritual season of giving and receiving. As they traveled from city to city, Living Legends’ members were able to share the gospel of Jesus

Christ. While in Sao Paulo, Brazil, the performers stayed in family homes. Living Legends President Nathan Morris, a senior from Henderson, Nevada, majoring in global economy, made arrangements so that Lissette and her sister, Laurice, a sophomore majoring in psychology, would stay with a non-member family. Melissa and Priscilla Manke, the two daughters in the family, were investigating the Church but reluctant to join. Before Lissette and Laurice left Sao Paulo, the Manke girls asked to visit with them. The Manke sisters then informed Lissette and Laurice of their decision to join the Church because of the Recaldes’ example. Once in Provo, Laurice received an e-mail from the girls: they had been baptized, and Priscilla would apply for admission to Brigham Young University.

In giving, Living Legends’ members also received much from the people for whom they performed. Laurice recalls a presentation in Paraguay: “It was going real well. The talks and songs made us cry. There was a girl in a choir that had sung to us. She was staring at me as I cried, but I didn’t realize it until I looked

up and saw her. I smiled at her and she smiled back at me. At the end of the fire-side, we went down to greet the people, and she walked up to me and said, ‘Thank you so much for your smile.’ She went to another one of our shows. She brought me a present and again thanked me for my smile and for the Spirit we brought with us. What I felt was amazing.”

The tour provided many opportunities of fulfillment, from visiting the Buenos Aires, Argentina temple in the early morning hours to being interviewed on Uruguay’s radio stations Montecarlo and Oriental. The performers came home having experienced a time of giving and receiving. In the words of Botto-Wilson, “We had some really incredible experiences. I could have never imagined it would be quite like it was.”

▼ *While on tour in South America, Living Legends visited places like Punta del Este, Uruguay. But the most cherished experiences were the spiritual ones.*



Photo courtesy of Lissette Recalde



# Kachinas and the Hopi Worlds

by Gabriel González

Brigham Young University's (BYU) Museum of Peoples and Cultures hosted a special event on June 30, 2000. On that day, the Museum held its Second Annual Block Party, a festive occasion which served as the opening ceremony of the Museum's new exhibition: "Kachinas and the Hopi Worlds." The exhibition consists of two segments: a larger gallery entitled "Creation and the Wanderings" and a smaller gallery entitled "Kachinas and the Fourth World."

The larger gallery examines the Hopi's descent from several prehistoric Southwestern cultures. Mauri Liljenquist, Coordinator of Public and Academic Programs at the Museum, explained that according to Hopi tradition, the Hopi lived in three different worlds before coming to the world they now inhabit, known as the Fourth World. When the Hopi arrived in this Fourth World, they migrated in four directions: North, East, South, and West. After a while, the Hopi returned to a central place in the Southwest, where the Hopi reservation is now. Not everyone finished the migration and returned to the central place; those who stayed behind became cultures known by other names. The

Hopi claim to descend from many cultures, such as the Anasazi, Fremont, and Casas Grandes cultures, saying that those cultures were early Hopi ancestors, some of whom did not return to the central place.<sup>1</sup> The "Creation and the Wanderings" exhibition explores the relationships of these three ancient cultures to the Hopi through evidence found both in the archeological record and the oral traditions of the modern Hopi.

The smaller gallery explores another important aspect of Hopi culture: kachina dolls. Hopi religion holds kachinas to be supernatural beings who dwell high in the mountains near the Hopi reservation. Annually, the Hopi hold ceremonies where manifestations of the kachina spirits appear in the villages. These manifestations dance in rituals and bring gifts for the children, including kachina dolls. The dolls are not meant as toys, but rather as a means of instructing the next generation on the ways of Hopi religion. Several kachina dolls are on display in the smaller gallery. The gallery explores the role kachinas play in the Fourth World. The majority are on loan from other Utah museum collections, mostly from the Utah Museum of Natural History.

Both galleries of the "Kachinas and the Hopi Worlds" exhibition are informative and accurate. This is in accordance with the goals of the Museum. Liljenquist stated that "one of the [museum's] goals is to increase awareness about cultures . . . [and] to educate more about the different cultures [displayed]." In doing this, the Museum serves both the community and BYU. It is common for local fourth and fifth grade students to visit the Museum when studying Native American cultures, thus serving as an important complement to their studies. BYU students are also welcome to visit the Museum. Some of them even profit from the Museum in a different way, because many of the responsibilities held by professionals in other museums are fulfilled by students in this museum.



Photo courtesy of the Museum of Peoples and Cultures

▲ *These rattles produce part of the music in the kachina dances. The wind-mill type designs represent migrations to the North, South, East, and West. The circular part of the rattle represents the earth, and the handle that goes through it represents the axis that keeps the earth spinning in its proper place.*

▼ *This doll, representing an Eagle Dancer Kachina, is one of many kachina dolls being showcased at the "Kachinas and the Hopi Worlds" exhibition.*



Photo courtesy of the Museum of Peoples and Cultures

BYU students who become involved learn about peoples and cultures while gaining hands-on experience in all the intricacies of operating a museum.

The Museum will continue serving and educating for years to come. Until May 2001, the Museum will educate the community through the "Kachinas and the Hopi Worlds" exhibition, divided into the "Creation and the Wanderings" and "Kachinas and the Fourth World" galleries. So if you have the opportunity to visit the Museum in the near future, make sure to stop by and learn about Hopi tradition, history, and religion.

## NOTES

1. Liljenquist, Mauri. Personal interview. 26 April. 2000.
2. *Ibid.*



# Treasures of The Past

by Alicia Arredondo

People are coming to Brigham Young University (BYU) to rediscover treasures found in the new addition of the Harold B. Lee Library--the L. Tom Perry Special Collections Library. Rarities such as "4,000-year-old cuneiform tablets, first editions of important Mormon publications, an illuminated Renaissance manuscript, rare editions of American and English literature, pioneer letters and diaries, examples from the photographic collections, folklore material, fine printing exemplars, one of Special Collections' half dozen 'Oscars' and motion picture memorabilia"<sup>1</sup> all add interest to the new addition.

In the late 1950's Chad J. Flake, first curator of Special Collections, undertook the great task of creating a library of rarities with the goal of making them available to the public. Starting with only 1,000 books and 50 manuscript collections, Flake began to cultivate relationships with book dealers who assisted him in locating rare books and manuscripts.<sup>2</sup> Over a fifty year period, with the help of dedicated employees and generous donations, Special Collections has grown to house 280,000 books and 8,000 manuscript collections. This large collection makes it an intriguing attraction to many across the country, in the community, and here on BYU campus.

As the collection began to grow, storage space became a concern. With the generous donation of Sam and Aline Skaggs, BYU built a new addition located on the bottom floor of the Harold B. Lee Library. Covering 50,000 square feet, the new facility houses "a vast array of printed books and pamphlets, manuscripts, maps, music, broadsides, fine artistic printing, posters, and photographs. . . . [The new facility will serve as] one of BYU's greatest resources for teaching, learning, and research."<sup>3</sup>

Special Collections takes all precautions to ensure that each item is safe and in good condition. The rarities are stored in specialized vaults that may only be accessed by designated employees who have special identification cards. Even

visitors who come to the desk requesting to view manuscript collections for research purposes, must fill out paper work and be interviewed on their first visit to ensure the security of these treasures.

To celebrate their new facility, Special Collections has chosen representations from each of their twelve separate collection areas to highlight in their new exhibit *Discover Special Collections*. The exhibit takes spectators through history as they view books, manuscripts, and rarities such as a handwritten account of Chief Sitting Bull's interpretation of the Battle of the Little Big Horn, a diary entry by James E. Talmage describing his ordination to the Council of the Twelve Apostles, an 1835 copy of *The Doctrine and Covenants*, a 1939 printing of John Steinbeck's *Grapes of Wrath*, and the 1956 Academy Award Oscar statuette presented to musician Ken Darby for his work with Alfred Newman on *The King and I* are only a few of the items on display. The exhibition will be on display until October 2000.

Special Collections plans to change exhibitions every six months in order to allow students, faculty, staff, and campus visitors the opportunity to rediscover the treasures in their library. For information, call 378-3514 or visit the library's website at [www.lib.byu.edu/byline/spec\\_coll.html](http://www.lib.byu.edu/byline/spec_coll.html).

## NOTES

1. Special Collections Press Release, June 2000.
2. Duvall, Scott. Special Collections Chairman. Personal Interview. July 12, 2000.
3. Special Collections promotional pamphlet, June 2000.

## Discover Special Collections Exhibition

Mormon and Western Americana Collection  
19th Century Mormon and Western Manuscripts  
20th Century Mormon and Western Manuscripts  
Conservation Laboratory  
Folklore Archives  
Renaissance/Reformation Collection  
Film Music Archives  
Arts and Communication Archives  
Photograph Archives  
Victorian Collection  
Literature  
Fine Printing Collection  
Brigham Young University Archives

*Discover Special Collections* is located in the Harold B. Lee Library, first floor in the O.C. Tanner Exhibit Room (1130). The exhibition is open to the public, admission free, and will run until October 2000. The Special Collections Library is open Monday through Friday from 10:00 a.m. to 5:00 p.m. Exhibitions will change every six months.

▼ Entrance to the new L. Tom Perry Special Collections Library.





# Multicultural Awards Fulfill Dreams

*An Opportunity for Excellence*

by Gabriel González

Dean of Students Jan Scharman recently had the opportunity to speak with Elder Henry B. Eyring of the Quorum of the Twelve Apostles. She told him that, compared to Brigham Young University (BYU) students when she was one of them, BYU students today are much better prepared spiritually and academically. Elder Eyring said that the same report was coming from seminary and institute teachers all over and then added something to the effect of, "given the battle we are about to face, is it surprising that the Lord would reserve his best warriors for now?" Scharman was impressed by Elder Eyring's remark. She related the anecdote in direct reference to the quality of the projects presented this year at a Research Awards Banquet, held on April 4, 2000, in the Wilkinson Student Center Skyroom Restaurant. The banquet, sponsored by Multicultural Student Services (MSS), granted recipients of these awards an opportunity to be recognized and to showcase their achievements.

The MSS Research Awards program has been providing opportunities for multicultural students to carry out research since 1999. The program, originally envisioned on a small scale, had a two-fold aim: 1) to help multicultural students achieve by working one-on-one with faculty members; 2) to give students practical experience that would allow them to be more competitive when applying for graduate school or entering the job market. Letters were sent out explaining the award, and there was an overwhelmingly positive response. Many students mailed proposals (that were complimentary to their BYU education) to an

MSS committee. During the first year, eleven of the applicants were endowed with this award.

This year, the number of endowed students rose to twenty-one (see sidebar). Most of them were present at the banquet, which began with remarks by MSS Director Vernon Heperi. He explained that many people do not understand what MSS is all about, and that the Research Awards program showed what MSS hoped to achieve: the opportunity to excel for multicultural students. He further stated that the work carried out by award recipients is important both to BYU and, in the long run, even to the whole world.

As the banquet progressed, the students were able to give brief presentations explaining their motivations, results, and hopes for the future. One by one, students talked about their impres-

sive research projects. The projects varied, from Michael Wilson's trip to Buenos Aires to research the use of the urban setting in the work of Jorge Luis Borges to Stephanie Ollerton's research of historical and modern uses of *Chenopodium Ambrosioides* as a natural parasite combatant. Presenters agreed that the Research Awards program made it possible for students to fulfill their hopes, as well as helping them personally, academically, and even professionally.

After the student presentations, MSS On-Campus Education Coordinator Richelle Andersen pointed out how impressed she was by the high quality of the work. And she should have been; it was, after all, the work of the best warriors. Andersen presented the students with a gift, a book by Carol Lynn Pearson called *The Lesson*. The book tells of a man who learns that the greatest lesson in life is the ability to give love. Andersen mentioned that contributing to the body of scholarly research through service improves the lives of others and is a form of love. To conclude the meeting, Scharman made a few closing remarks congratulating the students and faculty members who took part in the Research Awards program. She also congratulated MSS for envisioning the program and channeling resources that could have been used otherwise.

In essence, the Banquet provided a showcase where students expressed how the program helped them excel. The program will continue to give similar opportunities to other students. Surely, those to come will also carry out high-quality research that will reflect that they, too, are among the best warriors.

This year, twenty-one students were endowed by Multicultural Student Services to carry out their research.

Award Recipient	Topic
Sulena Ashton	Genealogical Document Archives in Mexico
Brittany Bradshaw	Germany's Corporate Governance Reform
Melissa Carbine	Epidemiology of Mycobacterium Ulcerans in Ghana
Sarah Daniels	Women, Labor, <i>Maquiladoras</i> , and the Mexican Region
Lori Evans	Mexican Folklore
Tennace Forsyth	Korean Learning Multimedia Program
Linda Furto	Cultural Mathematics and Classroom Mathematics
Eric Handberg	Chiral Recognition Using a Resonance Mass Spectrometry
Aaron Kamaau	Biochemical Mechanism Related to the Action of IL-16 and TNF In the Adrenal Gland
Carolyn Kwok	The Evolution of the HIV Virus
Diane Liu	Regulation of Gene Expression in Limb Formation and Body Plan Development in <i>Tribolium Castaneum</i>
Sharon Nihupali	White/Non-White Female Participation in Athletics and Other Extracurricular Events
Stephanie Ollerton	Historical and Modern Uses of <i>C. Ambrosioides</i>
Jacob Ong	Phytoestrogen: Effects on Brain Function and Development
Michael Switzer	Testing Various Plant Serums for Potential Antibodies
Ruthyi Thompson	Soil Hydrocarbon Screening Test
William Toriente	<i>Maquiladoras</i> and the Effects of NAFTA on Mexico
Jace Willard	International Criminal Court Statute
Michael Wilson	Jorge Luis Borges and Buenos Aires: The Use of the Urban Setting
Hao Anh Vu	Genetic Study in Arthritic Mice
Eliza Ybarra	A Post-Colonial Analysis of Pastwatch

*Leaders for the Future*

by Ny Peang and Ruben Arredondo

Elder Boyd K. Packer, of the Quorum of the Twelve Apostles said, "There are many who struggle and climb and finally reach the top of the ladder, only to find that it is leaning against the wrong wall."<sup>1</sup> To prevent its students from coming to that fate, Multicultural Student Services (MSS) instituted the Multicultural Leadership Scholarship. The Scholarship not only fulfills many students' needs, but helps them meet the *Aims of a BYU Education*. Brigham Young University (BYU) has a mission to provide an education that "increases faith in God and the Restored Gospel, is intellectually enlarging, is character building, and leads to a life of learning and service." With this education, BYU hopes that its students will then "enrich the quality of life" in the world as well as "contribute to a resolution of world problems."<sup>2</sup>

Jim Slaughter, the MSS advisor who oversees the Leadership Scholarship, says it is not just a free ride to college, but encourages hard work, motivates recipients to serve, and cultivates leadership.

## Encouraging Hard Work

Hard work has always been a cherished principle at BYU and is one of the keys to success. Maintaining the scholarship is hard work: students must maintain a 3.0 grade point average, take at least 14 new credits per semester, participate in meaningful community service, and report on what they did to improve themselves and their community. For many students this can be very challenging, especially when they are already working part time and are involved in many on-campus activities. However, by requiring much, the award encourages students to work hard for their education.

## Instilling The Desire To Serve

The Leadership Scholarship gives students the initiative to serve. Slaughter quotes the Book of Mosiah, when stating the principle upon which the scholarship is based: . . . *when ye are in the service of*

*your fellow beings ye are only in the service of your God* (Mosiah 2:17).

Alisha Pixton, from Poulso, Washington, a Leadership Scholarship recipient and sophomore majoring in youth development, is volunteering at the Utah Foster Care Foundation and at the Utah Boys Ranch. At the Utah Foster Care Foundation, Pixton completed 36

***"It's not just about me, me, me. You are serving others, and that's what the Church is all about."***

specialized hours of training to help her meet the needs of foster children in Utah County. Pixton states, "It's really opened my eyes to what is out there for . . . foster children who move from home to home [and] . . . the need they have for someone that can be there for them." Currently, she helps two teens whose parents are substance abusers. Pixton is there for those children just as MSS is there for her. Grateful for the scholarship, Pixton says, "It's not just about me, me, me. You are serving others, and that's what the Church is all about."

## Developing Future Leaders

Stephen Agbor, a sophomore from Salt Lake City, Utah, majoring in human biology, is another student who has received a

Leadership Scholarship. In high school, Agbor had many leadership responsibilities ranging from football and wrestling team captain to studentbody vice president.

He continues to develop his leadership skills even today. Agbor is a wrestler at BYU. Part of being a team member includes officiating at wrestling meets. He also gives speeches encouraging high school students to work hard and reach their potential. Agbor is also a part of the BYU New Student Orientation Team, which designs, coordinates, and executes all New Student Orientation programs at the university--orienting thousands of incoming freshmen.

Reflecting on the scholarship, Agbor says, "The Lord said, 'Where much is given much is required.' [His words] . . . instill in me a sense of responsibility. Just the fact that [I] received this chance that so many people haven't makes [me] want to give as much back to the Lord for the blessing that He's given [me]."

The Leadership Scholarship is valuable in helping recipients "enrich their . . . life and contribute to a resolution of world problems."<sup>3</sup> As Slaughter sees it, students take the education acquired at BYU and apply it in the real world, where they can serve their community and be a beacon to their neighbors. Agbor says that the scholarship is "immensely valuable. It's probably one of the greatest things BYU can do . . . from my background, there is no way on earth I can afford a BYU education. The fact that they offer a scholarship is like a lifesaver"—a lifesaver that fulfills BYU's Aims and satisfies many students' dreams.

## NOTES

1. Bateman, Merrill J. "Institutional Objectives." President's Page, Brigham Young University; 9 May 2000 <<http://www.byu.edu/president/objectives.html>>.
2. Ibid.
3. Ibid.







# New Horizons:

## A SOAR for a New Millennium

by Ruben Arredondo

There's one thing that scares newly graduated high school students more than anything. No, it's not having to listen to the cheesy class song one more time as they walk to get their diploma, but thinking about what will happen when they go off to a really big university. Many students would love a warm-up course before diving into the real thing.

Fortunately, Brigham Young University's (BYU) Multicultural Student Services (MSS) office has just such a course. High school juniors of American minority decent can participate in the week-long summer program, before their senior year. The Summer of Academic Refinement, or SOAR, centers around the *Aims of a BYU Education*; namely, that an education should be spiritually strengthening, intellectually enlarging, character building and lead to lifelong learning and service.

Though a week might seem short, the job gets done thanks to the student mentors and MSS staff who provide a taste of each aspect of BYU life. This past summer of 2000, mentors led partici-

pants through a week of college prep workshops and review classes for American Collegiate Testing (ACT). MSS staff members taught the workshops, and both mentors and staff cooperated to build a relationship of trust with prospective BYU students.

For many students, it was an unforgettable week of college and ACT prep, fun, and friends. Every student walked away better prepared to finish their high school senior year on a positive note and meet the upcoming challenges of applying to college. There are many benefits of attending SOAR, and a list of benefits would go on for pages. The following are a few questions prospective participants might ask about SOAR.

### How can SOAR help me academically?

SOAR helps participants prepare for their future college life in more ways than one. One way it helps is by providing prep classes for the ACT, the exam needed to get into BYU. Every morning, SOAR's skilled ACT instructors help students learn and review important science, math and English

skills. The reviewing helps students be prepared for the ACT exam at the end of the week.

However, having the grades to get into BYU is only half the battle. In the afternoons, students learn how to make the most of their university education in various workshops. These workshops help them choose a major, prepare effective BYU applications, learn how to obtain financial aid, learn how to study effectively, and deal with the challenges of freshman life. At week's end, students take an actual four-hour ACT exam that can be used for admittance to BYU. They can also use the workshops to prepare their essay for BYU and know what they plan to major on once at BYU. After attending SOAR, students begin to realize the benefits of a rigorous BYU education and how important it is to prepare academically before applying to BYU.

### Will SOAR benefit me only if I go to BYU?

While SOAR informs participants primarily of the benefits of a BYU education and encourages qualified students



to apply, the workshops held in conjunction with the ACT prep will help students as they apply to any college. For example, describing a student's dreams, desires, and goals can be tough to do within a small paragraph. Often, universities ask students to describe themselves within such a limited space. This past summer, one SOAR workshop showed students what many admissions boards are looking for and how to write an effective essay without compromising uniqueness. Another workshop had students fill out a professional survey which asked their interests, skills, and talents. The information was analyzed and the test suggested what majors and careers might fit a student's needs and personalities. There were also workshops that taught students how to be a leader, avoid procrastination, study more effectively, and deal with stress in all aspects of life. Another workshop taught students to value their individual heritage, whatever it may be. All those workshops provided valuable information students could use while in high school and during college--wherever that may be.

### Is SOAR all work and no play?

Mentors plan daily activities which show students how exciting BYU life can be. One activity involves a ropes course where students climb through a large set of ropes and swings that create an obstacle course in the forest—all designed to foster teamwork within the participants' groups. There's also a sightseeing trip to Salt Lake City's Historic Temple Square. The students can try out their mountaineering skills when they hike the famous *Y* mountain. On Friday, participants get a much-earned rest with a few hours of free time before going to a SOAR dance. Before they leave on Saturday, there is a small student talent show along with a breakfast banquet to honor the participants.

SOAR also has its spiritual aspects. Every night mentors lead students in a small devotional. Students and mentors talk about what they learned, any challenges they might have had, plans for the following day, then they end the discussion with a religious thought to get the students ready for the next day. And students participate in a service project where they implement what they learned while at BYU. Both the devotionals and the ser-

vice project add a valuable spiritual dimension to SOAR beyond what a strictly academic program could offer. Remember, SOAR models what a BYU education should be, that is, not just academic learning, but spiritual learning and balanced development as well.

### What if I've already taken the ACT?

The summer of 2000 brought a new component to SOAR. The BYU chapter of The Society of Hispanic Professional Engineers (SHPE) and the BYU College of Engineering teamed up with SOAR Program Coordinator, Richelle Andersen, to provide an engineering track for students who had already taken the ACT. SHPE president, Rogelio Flores, and member, Jorge Martinez, worked with Andersen to organize the track.

Together with Martinez, a BYU graduate student in engineering, the students involved in this track worked with a computer automated drafting program (CAM) in designing aluminum and plastic BYU memorabilia. Every morning, students learned how to work with CAM and more about engineering as a major and career. At the end of the week, the students completed their week-long project using manufacturing equipment to build the items they designed. At present, the engineering track is the only one available outside of the ACT prep course. However, Andersen hopes it will serve as a model for other colleges, encouraging them to provide academic tracks that expose students to different majors.

### Will one week of SOAR be enough?

You could probably never get enough of a good thing, but the whirlwind week at SOAR will provide a fair glimpse of a BYU education. Not only will students learn about working hard to be the best student they can be, but they will learn what it means to fulfill the *Aims of a BYU Education*. Many will leave with a greater appreciation for their heritage and a deeper commitment to show appreciation for those that have helped them become who they are. Others will discover new talents or recognize inherent abilities they never knew they had. Everyone will come away with lifelong friends and rich memories. More importantly, students will realize that with hard work, determination, and a

little help from others, a college education is within their grasp. What comes after that big, bad graduation walk doesn't seem so scary now does it?



Photo by John Penikese

### ▲ SOAR 2000 counselors.

**First Row:** (L-R) Meghan Stubbs, Christopher Gomez, Michael Johanson.

**Second Row:** (L-R) Nataly Arellano, Isaura Arredondo, Lynette Roberson, Kristie Gordon, Kristina Long.

**Third Row:** (L-R) Andrés Almendáriz, Sean Rainer.

## SOAR 2001

Students interested in BYU who would like to attend the SOAR program during the Summer of 2001 must:

- be endorsed by their ecclesiastical leader and commit to follow BYU Honor Code standards;
- have a cumulative high school GPA of at least 3.2;
- be of American minority descent representing at least one of the following populations: Native American, Polynesian American, African American, Latino, Asian American, or Southeast Asian Refugee;
- be a high school junior during the 2000-2001 school year; and
- be U.S. citizens or permanent residents.

SOAR 2001 will consist of three one-week sessions: June 25-30, July 9-14, and July 16-21. The cost of the program is \$175.00 which includes ACT prep classes, ACT test fee, room, and board. For more information, contact Multicultural Student Services at (801)378-3065.



# Multicultural Student Spotlights for August 2000

## Courtney Stevenson

by Ruben Arredondo

New York is a big town. If you can make it there, you can make it anywhere—or so the saying goes. Courtney Stevenson, a senior from Orlando, Florida majoring in marketing communications, confidently decided to put that old saying to the test her sophomore summer as an intern in Manhattan. It turned out to be a better experience than she imagined. However, Stevenson's success in life started with lots of determination and great trust in God long before that summer in Manhattan.

She was living in Florida when she became a member of The Church of Jesus Christ of Latter-day Saints, heard about Brigham Young University, and decided "that was where [she] wanted to be." Though getting into BYU wasn't easy, Stevenson never gave up. Finances were one barrier, and she wondered how she would pay for school. Also, competition for BYU was tough. But she was accepted, and the Multicultural Student Services (MSS) office came to her rescue with a scholarship. Her first year started with all the typical freshman challenges of tough classes and the general feeling of being lost. Stevenson pressed through all those challenges with the help of a student advisor who helped her choose classes and come out alive. "The MSS office was my best ally," says Stevenson. "They got me through my classes."

Like other students, Stevenson's sophomore year was filled with trepidation. However, the rush of opportunities that filled her freshman year continued into her sophomore year. One day, she was walking through the communications department when she noticed an ad for a scholarship. She had the necessary grades and the experience, so she decided to apply. Lo and behold—she got it. The scholarship was a godsend, and Stevenson decided to write a thank you letter to the provider. He

forwarded that letter to Mr. Robert Dilschneider of the Dilschneider Group, a Manhattan public relations firm. Stevenson was approached about the possibility of doing an internship for the firm, but she was uncertain. "I thought, 'I really don't have the money to go,' and I was in my sophomore year and felt I wasn't really qualified. So I didn't pursue it." New York might be way out of her league—or so she thought.

Some time later, the firm called a surprised Stevenson and offered her the internship. She said, "Hey, if you're offering, I would love to come." So she went and surprise, surprise—everything worked out for her. The BYU communications department housed its summer internship students at Columbia University in New York; Stevenson called and there was one more space available for her to stay with the group and avoid expensive housing. Also, it turned out that the internship was paid, so that helped cover other costs.

In Manhattan she learned about leadership and team work. "I learned to take a vision, tweak it halfway through, and take it to the finish. I learned about teamwork too. I think you have to know your strengths and weaknesses and know when people can do things better than you. You have to be willing to sit back and let others take the lead."

The internship turned out to be three great months of spiritual growth as well. "My mom came to Utah with me so I was never really away from home. [In Manhattan] it was all me. I really got to know myself and my relationship with Heavenly Father grew a lot stronger. I mean I was living uptown and had to get downtown and had no clue about how to switch on the subways and it wasn't really wise to ask people. So I depended on Him a lot and realized I could draw on that strength. That was the most rewarding

thing."

The qualities that brought Stevenson success in Manhattan continue to bring her opportunities to grow and develop at BYU. Upon her return, she heard about an internship with BYU athletic marketing and applied. "I wasn't afraid to go for the internship. Before, I may have thought I wasn't ready for that kind of responsibility. After the Manhattan job I started to think, 'I can handle it. What I don't know I'll pick up and learn it.' The [Manhattan experience] gave me confidence that I could handle those [jobs]."

Whether in uptown Manhattan or downtown Provo, Stevenson's confidence in her own abilities and her trust in God will allow her to excel in work, school, or anything else on which she chooses to put her mind.

▼ *After learning how to fend for herself in Manhattan, Courtney Stevenson is ready to take on any responsibility that might come.*



EAGLE'S EYE

by Carolina Núñez

Clarke Miyasaki wondered how his basketball team could compete well in a recent Roundball Ruckus tournament—it seemed hopeless when the team's tallest player could not play. After telling his father about the unfavorable circumstances, Miyasaki received a response through e-mail. His father sent him a quote by Yoda, the wise Jedi leader from the *Star Wars* movies: "Do or do not. There is no try." This quote has been a favorite of Miyasaki's for a long time. He believes that Yoda's wisdom applies to more than just basketball and Jedi knighthood. As in basketball, when he is determined to succeed, he will. In life, he has no time to hesitate, he must take the ball down the court.

Miyasaki has lived in Sugar City, Idaho, most of his life, where he attended Sugar-Salem High School. During his high school years, Miyasaki developed a taste for sports as he ran cross-country and played on the basketball, baseball, and golf teams. He was recognized for his athletic skills as Student Athlete of the Year, a distinction given to one graduating senior from each high school in the state. Even with most of his time occupied by sports, Miyasaki maintained high grades and devoted time to leadership. He participated in the National Honor Society and was a member of his class student council. Miyasaki continued to learn about leadership in the Hugh O'Brien Leadership Program as the one student chosen from his school to travel to Boise, Idaho, and participate in a leadership training workshop. Miyasaki remembers being busy in high school but doesn't regret his involvement in a variety of activities. He balanced his activities in a way that allowed him to enjoy his time in high school, expand his potential, and learn to work hard.

After graduating from high school in

1995, Miyasaki attended Ricks College, in Rexburg, Idaho, on an academic scholarship. He worked hard to balance all of his interests, playing intramural sports, adhering to a high academic standard, and serving his community.

Miyasaki's service opportunities included volunteering at Sugar-Salem Junior High School as an assistant basketball coach and assisting the high school varsity team during their summer tournament. He also cared for individuals at a home for the elderly. It was difficult for him to see many of the patients in bad physical condition, but his service helped him realize how blessed he is: "I can't believe how lucky I am to have grown up where I did, just to be where I am. Also, I can't remember feeling bad after a service project. Service is a great opportunity."

After completing one year of college, Miyasaki served a mission for The Church of Jesus Christ of Latter-day Saints in San Bernardino, California, where he taught the Spanish-speaking residents of the area. He jokes about his time in California, "It was funny—a tall Japanese guy in California, speaking Spanish." His mission experiences taught him that the Lord watches out for him always: "I've had tough times, but I know that everything will end up okay because Heavenly Father will not let it be any other way."

Miyasaki returned to Ricks, graduating with an associate's degree in 1999. He then began his Junior year at Brigham Young University (BYU) on a Multicultural Academic Scholarship. While studying finance at the Marriott School of Business, Miyasaki began working full-time for Venturi Technologies as an Inside Sales Manager. It was very difficult to devote time to both work and study, but he had to work full-time to secure a summer internship. However, just as the school year came to a close, the company's headquarters moved

to Denver, and he was released from employment. Suddenly, Miyasaki felt much like he did during that bleak basketball tournament. Remembering Yoda's simple wisdom, he determined to win this game—he resolved to find an internship. Amazingly, Miyasaki found one within a week with *Freeport.com*, where he is now on the business development team. Although finding an internship so quickly was a challenge for Miyasaki, his drive to win propelled him forward. He was able to explore many different opportunities and found that being successful requires taking the initiative.

Miyasaki plans to continue balancing his activities around the important things in life, always spending adequate time with his family and finding opportunities for service. Though his responsibilities have sometimes been overwhelming, Miyasaki has not quit, and he doesn't intend to. Even when it seems that he has lost or failed, Miyasaki will turn his losses into successes through a strong desire to accomplish anything he wants to. "I have a drive to win . . . Whatever I do, I want to win . . . I'm not going to lose."

▼ *Despite a busy schedule, Clarke Miyasaki finds time to spend with his fiancée, Kamie Tripp.*



Photo courtesy of Clarke Miyasaki







# Martha Branigan Sutton

## Beyond Adversity

by Lynette Roberson

**E**lder Joseph B. Wirthlin reminds us of the value of adversity by explaining the life of a butterfly: "Wrapped tightly in its cocoon, the developing chrysalis must struggle with all its might to break its confinement. The butterfly might think, *Why must I suffer so? Why cannot I simply, in the twinkling of an eye, become a butterfly?* . . . The struggle to break out of the cocoon develops the butterfly so it can fly. Without that adversity, the butterfly would never have the strength to achieve its destiny. It would never develop the strength to become something extraordinary."<sup>1</sup>

Martha Branigan Sutton has had to face a fairly common adversity. As a child, she had a severe case of shyness. She recalls that when called upon by a teacher in class, she would burst into tears. Encouraged by her mother, she decided to get involved in activities that would help her overcome her fear. In high school, she involved herself in student government and continued throughout college in the Brigham Young University Student Association (BYUSA), formerly known as the Associated Students of Brigham Young University. Finally she forced herself through law school, where she refined her public speaking and advocacy skills. Her willingness to overcome her weakness revealed her gift for "advocacy" and has allowed her to bless the lives of many people throughout the world.

Sutton, originally of Deloit, Wisconsin, served as a BYUSA assistant vice president during the organization's first year (1987-1988). For the next two years, she served as an executive vice president, overseeing several areas and events including Academic Support, Special Olympics, and Homecoming. During this time, she met and worked with Vernon Heperi, presently the Director of Multicultural Student Services on campus. "She was very interested [in students' welfare], always happy [and] uplifting," says Heperi. According to Sutton, her experiences in BYUSA laid a firm foundation for

all the service she's done, including two BYU internships in Latin America for development assessment projects.

After receiving her undergraduate degree in international relations in 1990, Sutton served a mission for The Church of Jesus Christ of Latter-day Saints in the Bahía Blanca, Argentina area. Upon her return, she enrolled in the J. Reuben Clark Law School where, according to Heperi, she "showed that students of color can be successful in whatever they choose." As a law student, she and four other BYU students were selected to participate in the International Arbitration Moot Competition in Vienna, Austria, where they competed against students from 50 other schools around the world. The team placed seventh in the competition, and Sutton was honored for being one of the best orators present. Also, in relation to the Moot Court Competition, she published a brief on the Vienna and Geneva conventions and the international sale of goods in the International Business and Trade Law Journal. With these achievements under her belt, she completed law school in 1997.

Sutton continues to share her gifts and values with the world. She was recently involved in the World Congress of Families II held in Geneva, Switzerland, where she volunteered in registration and other capacities. In the United States, she helped in fund-raising and public relations. She is presently serving her local community as a member of the board of directors of the American Fork Family Literacy Center. The Center was recently one of five Utah centers honored by America's Promise, an organization for the advancement of children led by former Chairman of the Joint Chiefs of Staff, General Colin Powell. Sutton also serves in her local Latter-day Saint ward as the Young Women's President.

Despite the many honors and achievements Sutton has received, she believes her most significant "honor" or "achievement" has been her family—Quinn, her husband,



Photo by Bettylou Betham

and her children, Quinn (age 5), Olivia (age 3), and Gabriel (age 18 months). She considers being a full-time mom the "greatest calling" she's ever had. "Most people don't expect it to be fun," she says, "but it is very rewarding. I wouldn't trade this experience for anything."

As for future goals, Sutton would like to continue advocating family issues—as long as it complements her role as a homemaker. She hopes to leave a legacy of faith for her children, as she is a convert to the Church and is "pioneering" in having a gospel-oriented family. Sutton also wants to continue missionary work within her extended family. Nearly half of her closest family members have joined the Church since her conversion.

Like the butterfly, Martha Branigan Sutton's triumph over adversity has helped her realize her potential for greatness. Of her experiences at Brigham Young University (BYU), she comments, "BYU is a unique place. It gives you opportunities to make a difference." She has certainly used those opportunities to benefit herself, her family, and her community. In Heperi's words, "she's an excellent example of quality that we might accidentally overlook in students of color if we are not careful. She represents a minority, and that's not a racial minority, that's a minority of success."

### NOTES

1. Wirthlin, Joseph B. "Finding a Safe Harbor." *Ensign*. May 2000.



# James McQuivey

## Let Us Go Hence

by Carolina Núñez

**J**ames McQuivey has learned that the future is unpredictable. Opportunities arise without advance notice, and situations turn around unexpectedly. Regardless of the future's uncertainty, McQuivey has pursued his dreams and goals, adapting to shifting circumstances with faith. He says, "at every step . . . I have been led by the Lord, usually not knowing where I was being led until after I got there."

James McQuivey was born in Great Falls, Montana, but he and his family moved to Salt Lake City two years later and then to American Fork, Utah, where he attended high school. In high school, he began to see challenging situations as opportunities for growth. For example, McQuivey spent his junior year in Germany as a Rotary Exchange Student. Without any experience in the German language, he completed courses taught in German, including calculus and physics. While in Germany, he was elected program manager for his school—he had prepared his campaign before leaving the United States. As program manager, McQuivey represented his school at district board meetings and helped plan many school activities. He displayed great leadership skills and gained the admiration of many teachers and school leaders.

After serving a mission for The Church of Jesus Christ of Latter-day Saints in Argentina, McQuivey studied International Relations at Brigham Young University (BYU), graduating in 1992. During his final year at BYU, he continued developing leadership qualities as the student president of Lamanite Generation (now Living Legends). He graduated with a Master of Business Administration from the University of South Carolina in 1994.

While living in South Carolina, McQuivey worked for a film production company and taught night school at a community college. He realized how much he liked teaching, and after his direct marketing consultancy did not have the success he had hoped for, he decided to

obtain a Ph.D. and teach. Because he had faith that this change would be for the better, he pursued this new opportunity.

McQuivey entered Syracuse University's Samuel I. Newhouse School of Public Communications to attain his Ph.D. Unexpectedly, he started teaching classes before he had graduated when a student with more seniority was unable to teach her two classes. McQuivey was asked, at the last minute, to teach one of those courses, and he gladly agreed. It wasn't long before his teaching impressed the department members. An unanticipated set of circumstances became a great blessing; McQuivey was better able to finance his graduate studies, and he got a chance to do something he loved. He continued instructing two to four classes until he finished his doctoral coursework in 1997. Just as he prepared to teach a new course on Internet Advertising which he had developed, a new opportunity arose: Forrester Research, a leading independent researching firm, offered McQuivey a position.

Now a research director at Forrester Research, McQuivey lives in Needham, Massachusetts. He has investigated and predicted much of the Internet's growth and has gained a good reputation with companies such as Ford, Amazon.com, and American Airlines. His reports and forecasts have been cited by *Business Week*, *The New York Times*, and *NPR's All Things Considered*. He has also been interviewed on national television, most recently appearing on the *NewsHour* with Jim Lehrer.

Although many see the shifts and turns of life as obstacles, McQuivey asserts that he has been blessed: "I am fortunate . . . I have not had to overcome great physical adversity, nor have I suffered significant setbacks in my personal life. The only obstacle that has ever stood in my way is my own disobedience or unfaithfulness to the Lord. It is when I stray from the path that I find troubles rise up before me, and then usually those troubles humble me and

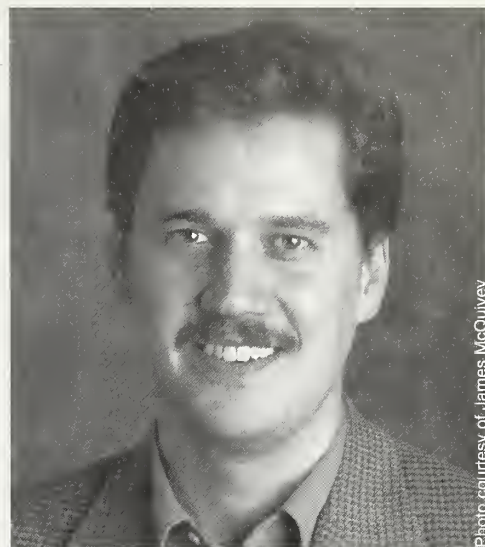


Photo courtesy of James McQuivey

bring me right back to where I need to be." McQuivey's innovation and creativity are apparent in much of his outlook on life. Instead of adopting a single role model, he has tried to seek many individuals that display admirable qualities, assimilating those qualities into his own personality. "I have patterned my life after . . . people like my dad, my mom, my brother Jace, my in-laws, Neil A. Maxwell, Spencer W. Kimball, and Jeffrey R. Holland."

Of great importance to McQuivey is his family. He and his wife, Megan, have four beautiful children. His experiences have taught him that his children may expect exciting futures, full of wonderful surprises, if they have the right outlook on life. Because of this, he desires to teach his children the principles of the gospel of Jesus Christ as his own parents did. McQuivey's family has been a great strength in his life. "I attribute any success I have had in my life (or may yet have) to two parents who raised me in righteousness, to the companionship of a beautiful woman, and to a forgiving Heavenly Father."

His family has supported McQuivey in all of his efforts, as he adheres to the counsel in John 14:13, a favorite scripture: *But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.* McQuivey says, "I like this scripture because it provides a very simple motivation: if God commands it, do it." With such trust in the Lord, James McQuivey will meet any future challenges or surprises with great confidence.



# A Tale of Two Peoples

## The Hidden History of Africans and Native Americans

by Carolina Núñez and Lynette Roberson

**I**t was once believed that one out of every three African Americans could trace his or her ancestry to at least one Native American. Now many believe that there are even more African Americans with Native American ancestry.<sup>1</sup>

World-renowned poet, playwright, and novelist, Langston Hughes claimed to be a descendant of Pocahontas. Frederick Douglass, an abolitionist and author, along with Crispus Attucks, the first American killed in the Boston Massacre, were both of mixed Native and African American lineage. Today, rapper LL Cool J takes pride in his own rich heritage that includes Africans and Native Americans. The history of these figures' ancestors has gone mostly unrecorded and forgotten. How did the two races come together? What spurred the bonds between such different cultures and nations? It is only recently that historians and researchers have begun piecing together the fragmented history of the African-Native Americans.

From the earliest stages of European colonization of the Americas in the 1500s, the Africans and Native Americans have cooperated and helped each other through difficult circumstances. They formed bonds based on many common threads in their cultures and circumstances: both groups were at one time enslaved, both were oppressed and misunderstood, and both groups shared a strong appreciation for their heritage.

When Europeans colonized the Americas they immediately began to enslave the Native Americans on the continent, hoping to capitalize on the Native Americans' agricultural skills that were so well-adapted to the American climate. When Native Americans began to escape, returning to their villages and families, Europeans resorted to importing slave labor from Africa. Africans did not have nearby homes to return to and were not adapted enough to the American terrain and climate to survive while in hiding. Europeans, however, did not anticipate the merging of the African and Native American races. Africans began to realize that Native American villages were accepting of fugitive slaves, so they took refuge among Native Americans. As African Americans and Native Americans intermingled, they discovered that they had much in common. They shared a common belief in economic interdependence, as opposed to economic competition between each other. Both cultures emphasized the importance of family and religion as part of daily activities and

took pride in their unique heritages. These common bonds helped ease the fusing of two cultures.

The settlements that consisted of both Africans and Native Americans, also called maroon settlements, were structured in a variety of ways. Often, Native American and African Americans formed separate settlements within the same area. The two groups protected and defended each other from possible attackers and traded with each other. Native Americans depended on African Americans' knowledge of the European way of life: Africans knew their European masters' languages, weapons, strengths, and weaknesses. Because of this, fugitive slaves helped Native Americans communicate, bargain, and defend themselves against Europeans. Another advantage of adopting Africans into the Native American culture was that as Native Americans were pushed further and further south into tropical lands, the Africans were able to use their knowledge of tropical agriculture to help the Native Americans survive. Africans, in return, received friendship and comradery, protection from Europeans, and a place to live.

► **Langston Hughes**, a world-renowned author, traced his ancestry back to Pocahontas.



Photo courtesy of William Loren Katz. Black Indians: A Hidden Heritage, Aladdin Paperbacks





Photo courtesy of the University of California, Berkeley Library, Western History Collection

▲ *Kitty Cloud Taylor, of the Ute Nation, stands to the right of her sister. Kitty married an African American, with whom she had a daughter, Enterpe Taylor, pictured here. Her sister married a white man and had a daughter. It was common for Native Americans to marry members of other races, especially of African descent.*

Although many of these mixed settlements were composed of two separate villages, a significant number of settlements were fully integrated. The races intermarried, and a blended race began to emerge. The appearance of this new race made it difficult for Europeans to distinguish between who was free and who was not. Escaped slaves were able to blend into the mixed societies. Maroon settlements continued to thrive, resulting in an increased African-Native American population. By 1650, Mexico alone had one-hundred thousand African-Native Americans.<sup>2</sup>

Africans were sometimes legally sold to Native Americans as slaves, but Native American slavery was much kinder than its European counterpart. Native American slaveholders treated their slaves much like free men; the slaves lived in separate villages and had their own plots of land to cultivate. The Seminoles of Florida even gave their slaves tools and seed for their personal use.<sup>3</sup> The slaves, in return, paid a small tax to their Native American leaders.

The mixing of Africans and Native Americans spurred the emergence of an innovative type of government. Because both Africans and Native Americans had suffered through oppression and enslavement, their governments revolved around equality and justice. In their settlements, Africans and Native Americans had equal rights to land and leadership. In some villages, women served as strong leaders. One example of such a leader is Filippa Maria Aranha, an African woman who bargained with Portuguese armies in Brazil for her people's freedom.<sup>4</sup> In another Brazilian village, Malali Indians and Africans were ruled by another African woman.<sup>5</sup>

There was a union of cultures in these African-Native American settlements. Although by the beginning of the eighteenth century most of the members of the settlements were born on the American continent,<sup>6</sup> the African traditions, as well as the Native American traditions, were still passed through each generation. The African and Native American religious beliefs were also perpetuated. However, many settlements did not adhere to only one religion, but allowed different forms of Christianity and other competing religions to take root. For many African-Native Americans, religion played a large role in helping them survive the struggles and conflicts with the white settlers as they took solace in religious legends and prophecies.



*“We have given our loyalty and our skill to our country, and we have contributed to its history.”*

The two cultures also combined their defense strategies to remain free from European oppression. One common method of protection was a defense strategy used in Africa. The maroons would surround their villages with grass-covered pits concealing sharpened sticks placed with the sharpened ends pointing upward. Intruders could not detect these traps, so they kept away for fear of falling into one. The maroon settlers remained safe from any enslavement. When threatened by Europeans, a combination of African and Native American bargaining patterns was used to allow the maroons to remain free.

Maroon settlements became an even greater threat to the American system of slavery and European domination when settlements created viable competition in the European market. In the early 1700s, African-Native Americans in Venezuela ran a profitable shipping company which Europeans were eager to acquire. The shipping company transported cacao, the substance from which chocolate is made, between Venezuela and Curaçao. The company was challenged by Spain in 1732, but the African-Native Americans successfully drove the Spaniards away. However, when a second troop of Spaniards attacked the shipping operation, threatening the members of the company with death, the African-Native Americans had no choice but to grant the Spaniards ownership of their successful company.<sup>7</sup>

Government officials attempted many different ways of eliminating business competition, especially by planting seeds of conflict between African Americans and Native Americans. For example, authorities put Native Americans and African Americans in positions that bred hostility between the two races in order to prevent union between the groups. Native Americans in slave states were hired as slave hunters. Since they knew the land well, that seemed the most effective way to search out and capture runaway slaves. Government leaders also turned African Americans against Native Americans by enlisting many African American "Indian-fighters."<sup>8</sup> Africans were sent ahead of the settlers to rid the area of the Native Americans as Europeans sought to conquer more land on the North American continent. This carefully-devised plan worked; it created rivalries between groups who were otherwise disposed to unite against tyranny.

Despite such attempts at separating the two races, in some areas of the United States the friendships between African and Native American cultures was so great and long standing that entire nations were formed. One example is the Seminole Nation. "Seminoles" (runaways) accepted people from many different groups. Members included Creek, Yuchi, Hitchiti, and Alabama refugees, and African slaves. The Seminoles found refuge in Spanish-controlled Florida and were granted a settlement called Gracia Real de Santa Teresa de Mose. In return, the Spanish expected loyalty and service from the Seminoles.<sup>9</sup> The African American portion of this settlement was the first free African American settlement.

Nations like the Seminoles were the biggest threat to a Eurocentric society. The Seminoles had a well-established government, a defense program, and a successful economic system. When African slaves escaped from their southern plantations, they often hoped to reach the Seminole settlement. In order to destroy this powerful domestic enemy (as they would have



called it), the U.S. Government threatened to seize the Native American's lands for harboring fugitive slaves. This created much confusion and disagreement within the tribe, but they did not surrender fugitive slaves to the government; the two peoples had formed strong friendships and an interdependency.

The government then introduced a new poison to Native American nations harboring Africans—the slave trade. The Creek Nation had benefitted from African slave labor for years before it was introduced to other tribes. Successful European and Native American slaveholders visited the maroon settlements to invite the Native American leaders into this business. Four of the Five Civilized Nations—Cherokee, Chickasaw, Choctaw, Creek—became involved with the slave trade in the mid 1700s.<sup>10</sup> The Seminoles, however, refused to participate. Some leaders wanted to surrender the Africans to the government to save themselves. Others, loyal to their new relatives and dedicated to freedom, refused to surrender, forming battalions to resist the government or escaping to places where they could continue living in freedom, such as in Mexico. The Native Americans who peacefully resisted surrender claimed the Africans as their own so the government could not claim them. They lived, basically, as equals. Eventually, those who remained on the land—Africans and Native Americans—were forced onto reservations in Oklahoma during the 1840s.<sup>11</sup>

The African slave trade among Native American tribes, led to further diffusion of their beautiful cultures. Before the United States Government began attempting to separate African Americans and Native Americans, slave trade was hardly similar to European slavery. Unfortunately, it began to add more tension to the relationships between the two peoples as hostility played a part in the slave trade. After Native Americans entered the market for slaves, many Africans preferred to have white masters. Some Native American masters were known to be more

brutal than most European masters. Again, the Euro-peans successfully introduced a system of subordination and dependence to people who sought to be free.

Although Europeans tried to separate the two races, the bonds formed in the earliest days of the American colonization held strong. For the most part, the two races never alienated themselves from one another, but continued to trade and form settlements, taking pride in their unique heritage. Because this heritage included a belief in freedom and equality, African-Native Americans fought for those values. Although their history is largely undocumented, African-Native Americans impacted the history and ideas of freedom in the United States still impacting

us today. It is only through exploring the history of the African-Native American people that we will realize how they triggered government actions, developed competing businesses, and valued the principle of equality. Miss Charles Emily Wilson, a black Seminole, reflecting upon her diverse culture, shared: “We have given our loyalty and our skill to our country, and we have contributed to its history. I can rest now, knowing that this has been recognized at last, and that future schoolchildren . . . will learn the part we have played in the growth of our great nation.”<sup>12</sup>

▼ *Diana Fletcher, a black woman, who lived among the*



#### NOTES

1. Katz, William Loren. *Black Indians: A Hidden Heritage*. New York: Aladdin Paperbacks, 1997.
2. *Ibid.*
3. Littlefield, Daniel F. *Africans and Seminoles*. London: Greenwood Press, 1977.
4. Katz, William Loren. *Black Indians: A Hidden Heritage*. New York: Aladdin Paperbacks, 1997.
5. *Ibid.*
6. *Ibid.*
7. *Ibid.*
8. *Ibid.*
9. *Ibid.*
10. *Ibid.*
11. *Ibid.*
12. Jenkins, Betty Lanier. “The Black Seminole’s Long Road to Freedom.” *Cohen Library of The City College Homepage*. 1998. <<http://www.cuny.cuny.edu/library/News/seminoles2.html>> 4 May 2000.



# True

# to the

# Faith

## African American Pioneers

by Lynette Roberson

**O**n July 24, "Pioneer Day," the state of Utah saluted those Latter-day Saint men and women who entered the Salt Lake Valley in the 1840s.

When most people think about the pioneers, though, they do not think of Jane Manning James, Isaac Manning, and Elijah Abel. They number among the few African American pioneers of The Church of Jesus Christ of Latter-day Saints at that time. Although they joined the Church during a tumultuous period of American history, they remained faithful and dedicated to the Lord and His gospel. As we pay homage to the early members of the Church, let us remember those less-known heroes, those who were faithful in facing adversity, those who suffered quietly but left lasting legacies of faith.

1847—SURVIVING PIONEERS—1897

▲ Fiftieth anniversary celebration of the Saints' arrival in the Salt Lake Valley. Jane Manning James encircled.







## Jane Manning James

Jane Manning James was born in Wilton, Connecticut.<sup>1</sup> Because of the state's gradual emancipation policy, she was born a free person of color and was never enslaved.<sup>2</sup> During her teenage years, she joined the local Presbyterian Church but did not feel fulfilled. She had only been Presbyterian for eighteen months when she heard an elder from The Church of Jesus Christ of Latter-day Saints preaching in her town. Although forbidden by her pastor to investigate the Church, one Sunday Jane visited the Latter-day Saint congregation. After the meeting, Jane recounted being "fully convinced that it was the true Gospel and [she] must embrace it."<sup>3</sup> The following Sunday she joined the Church.

Like most Latter-day Saints of the time, James and her family, who also joined the Church, trekked west to join other Saints in Nauvoo. Their journey was filled with many trying and dangerous situations. They waded through neck-high rivers, trudged through snow barefooted, and stopped at night to sleep in abandoned cabins or in forests. Walking over eight hundred miles from Buffalo, New York, to Peoria, Illinois, "until [their] shoes were worn out, and [their] feet became sore and cracked open and bled,"<sup>4</sup> they relied on their faith in the Lord to preserve them. In her autobiography, James recalls, "we stopped and united in prayer to the Lord, we asked God the Eternal Father to heal our feet and our prayers were answered and our feet were healed forthwith. We went on our way rejoicing, singing hymns, and thanking God for His infinite goodness and mercy to us."<sup>5</sup> The family clung to their faith and hope in finding a haven with the Saints in Nauvoo, finally reaching their destination in 1843.

When they arrived in Nauvoo, the James family was welcomed with open arms by the Prophet Joseph Smith and his wife, Emma. James had no home and no job, so she was invited to be a laundress for the Prophet's family and lived with them until his death. During her time with them, she had several experiences

helping her grow in the gospel. One day, while doing the family's laundry, she came across the Prophet's temple robes. Never having seen such clothing before, she pondered their purpose. James recounted that "the spirit made manifest to her"<sup>6</sup> and the simple revelation reinforced her reverence for temple blessings, leading her to seek them later in life.

Eventually, along with many other Saints, James departed Illinois for Utah. Unfortunately, James' experiences did not get any easier while living in the "great and glorious Valley"<sup>7</sup> with the Saints. She suffered the plague of locusts and near starvation with the other Saints. She lost some of her family members: her husband divorced her in 1870, and she saw six of her eight children precede her in death. For years, she asked General Authorities to be able to enjoy the blessings of the temple. Because of the Church's policy on African Americans and temple ordinances, she was only allowed to perform baptisms for the dead.

Despite her troubles, she was well known for her unselfishness. James gave two pounds of flour, half of her supply, to a fellow Saint, Eliza Lyman, during the locusts' plague. According to a statement made by Lyman, James' gesture may have saved the family from starvation.<sup>8</sup> James, also contributed money to the Church's Lamanite Fund, which was used to help impoverished Native Americans.<sup>9</sup>

James' attitude toward life was an inspiration to those around her. Instead of dwelling on her problems, she believed that the Lord's grace and love carried her safely through them. Referring to her trials, James testified, "I am nearly blind [and] it is the greatest trial I have ever been called upon to bear. I hope my eyesight will be

spared . . . that I may be able to go to meeting and to do more work for the dead."<sup>10</sup> James remained an example of a faithful and righteous Latter-day Saint. On the day of her death, the local newspaper published her life story and concluded that, "few persons were more noted for faith and faithfulness than was Jane Manning James."<sup>11</sup>

*Instead of  
growing spite-  
ful because of  
their chal-  
lenges, they  
embraced the  
peace and  
refuge offered  
by the true  
gospel of  
Jesus Christ.*



## Isaac Lewis Manning

Although little is known of his life, Isaac Lewis Manning, brother of Jane Manning James, was remembered as a man of great faith. He followed his sister's example and, with the rest of his family, was baptized and eventually moved to Nauvoo. In Nauvoo, he served the community in several ways. He taught dance at the local Masonic Lodge, worked at the stone quarry retrieving rock for the Nauvoo Temple, and served as a cook in Joseph Smith's home.<sup>12</sup>

During his stay with the Smiths, Manning came to highly respect and revere the Prophet. He "knew Brother Joseph was a man of God, and he would have laid down his life for the prophet if he could have done so."<sup>13</sup> Even in death, Manning remained devoted to the Prophet. After the martyrdoms, he accompanied the Prophet and Patriarch's bodies from Carthage to Nauvoo. He then dug two sets of graves for the bodies: one in the city cemetery to deceive the mob and one in the cellar of the Prophet's home, where the bodies were buried.<sup>14</sup>

Manning was highly respected and revered by General Authorities and others because of his service in the early days of the Church, his "kind disposition, and generous nature."<sup>15</sup> Because of their close acquaintance with the Prophet Joseph Smith, both he and his sister were given special seats in the tabernacle. President Joseph F. Smith, speaking at Manning's funeral, remarked that "the faithfulness of the departed and his obedience to the gospel placed him in a position to be a partaker of the blessing that God has in store for the faithful."<sup>16</sup>

## Elijah Abel

Elijah Abel, one of the few African Americans to have held the priesthood in the early days of the Church, proved his undying faith through constant service. Though he was probably born a slave in Maryland, he joined the Church in Kirtland in his early twenties.<sup>17</sup> Within a few years, Abel was ordained to the priesthood as an elder and later to the Third Quorum of the Seventy in the Church. His patriarchal blessing, given by Joseph Smith, Sr., stated, "Thou shalt be made equal to thy brethren."<sup>18</sup>

Most of Abel's life was spent actively serving in the Church. In Kirtland, Nauvoo, and Salt Lake City, Abel assisted with the building of the temples. He also served a mission in Canada and New York State. While on his mission, Abel experienced trials that helped his faith in the Lord grow stronger and deeper. In New York, he was accused by non-Latter-day Saints of murdering a woman and her five children and a great reward was offered for his arrest. He was able to successfully refute the charges and continue his missionary service. Abel also experienced some difficulties with his fellow saints in Canada. There were rumors of him fabricating doctrine and threatening other missionaries. The issues went before Joseph and Hyrum Smith and the General Authorities, but no disciplinary action was taken. As he experienced constant persecutions, fabricated rumors, and false accusations, Abel realized that even though non-members and some fellow saints opposed his position alongside whites, the Lord desired him to faithfully serve.<sup>19</sup>

Abel also discovered that his status among his fellow saints began to deteriorate. Some continually attempted to

apologetically explain his priesthood standing. Others claimed his ordination was an "exception" or "mistake" in light of the Church's policy on African Americans and the priesthood, or that he had been "dropped" from the Quorum of the Seventy.<sup>20</sup> Church records verified that Abel maintained his priesthood and status as a Seventy even after he arrived in the Salt Lake Valley. He was never officially released as a Seventy and continued to be accepted and recognized as such as late as 1883.<sup>21</sup> However, it appears that he was not allowed to actively function as a priesthood holder.

In spite of this controversy, in 1883 Abel was again called as a missionary by Joseph F. Smith. He returned to serve in Canada and New York. Even though he was over 70 years old at the time, Abel used this opportunity to prove to his brethren that he was worthy to hold and exercise the priesthood with which he had been ordained. In 1884, he returned from this mission due to poor health and died two weeks later on Christmas. In spite of the opposition and prejudices he experienced in his life, Abel never ceased to praise the Lord.

## True to the Faith

Like other pioneers, each of these Saints—Jane Manning James, Isaac Manning, and Elijah Abel—experienced difficult ordeals. During a time of intense racial tension in the United States, being members of the Church provided additional strain for them. Instead of growing spiteful because of their challenges, they embraced the peace and refuge offered by the true gospel of Jesus Christ. They were able to keep sight of the eternal rewards for their faithfulness and overcome their challenges. These three Saints should stand out in our minds when remembering pioneer men and women who have bravely faced adversity for their convictions and remained true to the faith.

## NOTES

1. Young, Margaret. Department of English, Brigham Young University. Personal interview. 25 May 2000.
2. *Ibid.*
3. Wolfinger, Henry. *A Test of Faith: Jane Elizabeth James and the Origin of the Utah Black Community*. L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.
4. *Ibid.*
5. *Ibid.*
6. *Ibid.*
7. *Ibid.*
8. Young, Margaret. Personal interview. 25 May 2000.
9. *Ibid.*
10. Wolfinger, Henry. *A Test of Faith: Jane Elizabeth James and the Origin of the Utah Black Community*. L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.
11. Carter, Kate B. *The Negro Pioneer*. Salt Lake City: Daughters of Utah Pioneers, 1965.
12. *Ibid.*
13. *Ibid.*
14. *Ibid.*
15. *Ibid.*
16. *Ibid.*
17. Young, Margaret. Personal interview. 25 May 2000.
18. Bush, Lester Jr. and Armand L. Mauss, ed. *Neither White nor Black: Mormon Scholars Confront the Race Issue in the Universal Church*. L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.
19. *Ibid.*
20. Bush, Lester Jr. and Armand L. Mauss, ed. *Neither White nor Black: Mormon Scholars Confront the Race Issue in the Universal Church*. L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.
21. *Ibid.*



# *The Popol Vuh:* Stories from the Dawn of Time

by Gabriel González

**F**or centuries before the arrival of the Spaniards, the Maya went about their daily lives in Mesoamérica. Among them, the Maya Quiche flourished in Guatemala and a part of Southern Mexico. They saw themselves as true humans, made of corn and being the perfect attempt by the gods to create people. The Quiche were ruled by the Lords Quiche, who sat in council and consulted a sacred book called "The Council Book." The Lords Quiche had obtained much of the book on a pilgrimage from the highlands to the coastal lands. The book told of a time before the dawn of creation, when their ancestors had been hidden. It also told of the creation and the rise of the Lords Quiche. They called this book "The Light That Came from Beside the Sea," "Our Place in the Shadows," and "The Dawn of Life." This book was the *Popol Vuh*, the Mayan book of creation.<sup>1</sup>

The *Popol Vuh* has been preserved to our day by nearly miraculous circumstances, considering the challenges faced by the Maya since the Spanish conquest. The Maya were invaded by the Spaniards in 1524. In a matter of years, because of oppression and disease, the indigenous population had been reduced by two thirds.<sup>2</sup> Some of the Spaniards took it upon themselves to destroy Mayan culture, especially the things that linked the Maya to their ancestors and their ancient ways. The conquest was a monstrous tragedy for the Maya, a tragedy which resulted in the destruction of almost all of their written texts.

Previous to the conquest, the most significant Maya Quiche town was called Quiche, a town in which books could be found. During colonial times, this town was eclipsed in size and importance by the neighboring Chichicastenango. Some of the Lords Quiche lived in Chichicastenango, and they zealously kept a

copy of the *Popol Vuh*, written in roman letters. The parish priest, a friar named Francisco Ximénez, happened to see it and made a copy with an added Spanish translation. Fortunately, Ximénez's copy did not share the same fate as all other copies of the *Popol Vuh*. As far as experts know, it is the only surviving copy of the ancient Quiche work.<sup>3</sup>

The book has received praise, among other things, for its literary value. Franco Sandoval, a *Popol Vuh* scholar, pointed out that the book has been hailed as "the principal monument of indigenous literature in all the world." Sandoval further wrote,

***"If a people's intellectual production is a token of their highest degree of culture, the existence of a book as far reaching and literary achieving as the Popol Vuh is enough to grant the Quiche of Guatemala a place of honor among the indigenous nations of the New World."***

"One of the great scholars of [the *Popol Vuh*], Adrián Recinos, has stated, 'If a people's intellectual production is a token of their highest degree of culture, the existence of a book as far reaching and literary achieving as the *Popol Vuh* is enough to grant the Quiche of Guatemala a place of honor among the indigenous nations of the New World.'"<sup>4</sup>

No doubt the *Popol Vuh* is a great book, but its strength goes beyond literary and cultural value. The pages of this book are filled with legend and myth which have survived for centuries against enormous odds. The legends and stories found in its pages reflect the worldview of the ancient Maya Quiche. Through the use of myth and legend, the *Popol Vuh* teaches important principles such as valuing the community and not engaging in self-magnification. These principles are as valid today as they were in the days when the *Popol Vuh* first took form, to the point that they can be seen in prac-

tice by some of the indigenous peoples of Mesoamerica.

"We shall explain the defeat of each one of those who engaged in self-magnification" reads the *Popol Vuh*.<sup>5</sup> It then proceeds to relate the mythical downfall of those proud individuals. One of these was Seven Macaw. Seven Macaw lived in a time where the world was still in twilight. His eyes were metal



disks, and his teeth were jewels. He was so proud of his glitter and beauty that he boasted, "I am great. My place is now higher than that of the human work, the human design. I am their sun and I am their light, and I am also their months."<sup>6</sup> Two boys, Hunahpu and Xbalanque, went after Seven Macaw and destroyed him. "Just as they had wished the death of Seven Macaw, so they brought it about. They had seen evil in his self-magnification," the *Popol Vuh* explains.

The story may seem strange to us because it belongs to a culture and time very different from our own, but it teaches important lessons. First of all, Seven Macaw claimed to be the sun. Sandoval points out that in a period of relative darkness, Seven Macaw lifted himself as a false source of light; he pretended to be a god, when in reality he was an impostor.<sup>7</sup> Seven Macaw's great sin was two-fold: he engaged in self-magnification and attempted to rise to the level of the gods.

Seven Macaw's tale was not in the *Popol Vuh* without reason. The story was meant as a guideline for the Quiche, who were the highest creation of the gods. By extension, the story could be said to apply to us in a more modern setting. Western culture often praises those who engage in self-magnification. At times, it would seem as if the one who boasts loudest is the most respected. Such practices are dangerous to our spiritual well-being. Indeed, when we engage in boasting and self-magnification, we imply we are better than those around us. We might even lift ourselves as a false source of light. Such a belief can alter our perception of reality and give us a false sense of security, very much like it did for Seven Macaw.

Zipacna, the son of Seven Macaw, was also a boastful being. He was very strong, and on a certain occasion he came across Four Hundred Boys who were trying to carry a log. Flaunting his strength, Zipacna carried the log for them. Alarmed, the Four Hundred Boys conferred that "what he does is no good" and attempted to take his life.<sup>8</sup> They thought they succeeded, but it was only a deception on Zipacna's part, who in turn killed all Four Hundred Boys. It fell upon Hunahpu and Xbalanque to avenge the Four Hundred Boys and take Zipacna's life.

Again, this story may sound strange and even shocking to us. Like his father's fall, Zipacna's fall contains important lessons. He engaged in self-magnification by lifting the log and showing his greatness before the Four Hundred Boys. He was not so much interested in the well-being of the Boys, but rather in impressing them with his strength. He deliberately attempted to rise above the community. One of the undesirable effects of self-magnification is that soon enough we might become less compassionate and interested in others. In our warped perception, the community around us may shrink to complete unimportance. Zipacna's great sin was also two-fold: he engaged in self-magnification and attempted to rise above the community.



▲ *This little Mayan girl smiles, perhaps because the Maya have managed to keep much of their languages, traditions, and ways, despite several centuries of threats to Mayan Culture. Among the things that have been preserved since pre-Columbian times is the "Council Book," or "Popul Vuh."*





Photo courtesy of Luis Duran (luis.duran@cornell.edu)

▲ These are the ruins of the Palace Complex in an ancient Maya city known as Palenque. Located in the Southern Mexican state of Chiapas, the city stands as a tribute to the greatness of Mayan civilization, a civilization that developed its own writing system and great works of literature such as the "Popol Vuh."

The lesson to be learned is that no one should seek to put his or her own interests above those of the community. Unlike modern Western culture, the culture of the Maya Quiche, and many indigenous American peoples, disapproves of such an attitude. To the Quiche, the community is of utmost importance. An individual exists within a community and is bound by the general interests of that community.<sup>9</sup> At the same time, the community is not oppressive. In fact, one of the basic feelings among the Quiche is that everyone must be granted the same rights.<sup>10</sup>

The legends in the *Popol Vuh* reflect and helped create a worldview

where certain values, such as placing the community first and not using it for self-aggrandizement, are of extreme importance. Nowhere is this more evident than in the *cargos* system many indigenous communities have adopted. This system is practiced not only among the Maya Quiche, but all over Mesoamerica and even in some parts of South America.<sup>11</sup> The word *cargo* means "charge" in Spanish, and in this type of system it refers to the "charge" that falls upon an individual to fulfill duties toward the community. Typically, a *cargos* system consists of a series of positions of responsibility (the *cargos* themselves) that are carried out by different members of the community for a period of time, after which the members return to their regular lives. Almost every member of the community is involved with the *cargos* at one point or another.<sup>12</sup> Most *cargos* are for one year and they require great commitment. For example, a certain religious *cargo* system requires "one week out of every three or four [to be] spent in town, and every Sunday and all the more important *fiestas*, the four-day retreat, and the *zarabandas* and other minor celebrations."<sup>13</sup>

Besides being time-consuming, the *cargos* are financially draining. Those who fulfill the *cargos* "must therefore be chosen from strong families, whose economic life will not be seriously handicapped by the withdrawal of an active male."<sup>14</sup> Often times, those who fulfill the *cargos* end up being indebted,<sup>15</sup> which gives the system an equalizing effect. While there are rewards for fulfilling the *cargos*, such as prestige, the system is one of sacrifice. The reason such a system works is that community members do not engage in attempting to rise above the community. A principle that can be traced back to the *Popol Vuh*.

The *cargos* system arose among the same people who anciently produced the *Popol Vuh*. This great book offers much, not only in terms of literary and cultural worth, but also in terms of princi-



ples and values. It teaches that those who engage in self-magnification and try to gratify themselves by rising above the community are in grave danger. While it is important to be self-confident and determined, it is also important to keep those attributes in check so they will not turn into weaknesses. The people who wrote the *Popol Vuh* knew it. The modern Quiche understand it. And so should we.

NOTES

1. *Popol Vuh: The Mayan Book of the Dawn of Life*. Trans. Dennis Tedlock. New York: Touchstone, 1996.

2. Frison, Bruno. *Los maya-quichés: Expresiones de su religiosidad*. Quito: Ediciones Abya-Yala, 1992.

3. *Popol Vuh: The Mayan Book of the Dawn of Life*. Trans. Dennis Tedlock. New York: Touchstone, 1996.

4. Sandoval, Franco. *La cosmovisión maya quiché en el Popol Vuh*. Guatemala City: Serviprensa Centroamericana, 1988. (This quote, as well as all subsequent quotes from works in Spanish, was translated by the author of this article)

5. *Popol Vuh: The Mayan Book of the Dawn of Life*. Trans. Dennis Tedlock. New York: Touchstone, 1996.

6. *Ibid.*

7. Sandoval, Franco. *La cosmovisión maya quiché en el Popol Vuh*. Guatemala City:

Serviprensa Centroamericana, 1988.

8. *Popol Vuh: The Mayan Book of the Dawn of Life*. Trans. Dennis Tedlock. New York: Touchstone, 1996.

9. Frison, Bruno. *Los maya-quichés: Expresiones de su religiosidad*. Quito: Ediciones Abya-Yala, 1992.

10. Schultze Jena, Leonhard. *La vida y las creencias de los indígenas quichés de Guatemala*. Trans. Antonio Goubad Carrera and Hebert D. Sapper. Guatemala City: Ministerio de Educación Pública, 1954.

11. Korsbaek, Leif. *El sistema de cargos en la antropología chiapaneca: De la antropología tradicional a la moderna*. Chiapas: Consejo Estatal de Fomento a la Investigación y Difusión de la Cultura, 1992.

12. *Ibid.*

13. Bunzel, Ruth. *Chichicastenango: A Guatemalan Village*. Germany: JJ Augustin Publisher, 1952

14. *Ibid.*

15. Cancian, Frank. *Economía y prestigio en una comunidad maya: El sistema de cargos en Zinacantan*. Mexico City: Instituto Nacional Indigenista and Secretaría de Educación Pública, 1976.

► *The Maya flourished in Guatemala, Belize, Honduras, El Salvador, and Southern Mexico. This map shows modern political borders of ancient Maya lands, the capitals of present-day nations (marked with •), and the Mayan cities of Chichicastenango, Palenque, and Quiche (marked with ■).*



Map by Rhiana Fern



# Mentors:

## Fishers of Men

by Alicia Arredondo

*I*n the days when the gods walked the earth, Taranga, the Maori goddess of the Night-Sun, watched her son, Maui-potiki, swim through the ocean currents. His strength as a young child was slowly developing to the level of the great gods. He paddled strongly through the ocean currents, concentrating on his stroke. Without Maui-potiki noticing the figure above, he was lifted from the ocean by the Great Son of Heaven, Tama-nui-ki-te-Rangi.

Tama-nui-ki-te-Rangi, being a wise god, knew that Maui-potiki had to learn principles of wisdom through edifying experiences in order to progress toward his potential. Tama-nui-ki-te-Rangi taught Maui-potiki to use his great Sun wisdom by instructing him to “assume the form of birds, to throw spears, [and] to cast fishing lines” which were traits of the wisdom of the sun-rays.<sup>1</sup>





As Maui-potiki trained under the direction of Tama-nui-ki-te-Rangi, he grew to have full possession of his Sun wisdom and was ready to travel on his own as a hero of the Ascending Sun. Through the influence of one who took the time to teach and train, Maui-potiki attained his full potential, finding a strength he never knew he had.

Today, youth find themselves swimming through the waters of life, cutting through the harsh waves of challenges that beat endlessly to pull them down. Splashed with insecurity, sprays of unclear direction, or waves of hopeless feelings, youth struggle to penetrate the currents trying to keep their eyes fixed on their destination. Most of them are unaware of individuals waiting to help, until one steps forward and encourages the student to reach their best.

Many of us can look back on our lives and reflect on an individual who inspired us to excellence. Those people may be our parents, a sibling, an advisor, a friend, a teacher, or a leader. Whatever their title, they have become much like Tama-nui-ki-te-Rangi was to Maui-potiki—a mentor.

Usually, the individuals who have the greatest influence on our lives are our parents. The Prophet Brigham Young once gave the counsel that “if parents will continually set before their children examples worthy of their imitation and the approval of our Father in Heaven, they will turn the current, and the tide of feelings of their children.”<sup>2</sup>

Nathan Hanamaikai, a senior at Brigham Young University from Fresno, California, majoring in Spanish translation, remembers going fishing with his father who loved to take his children on fishing trips. Patiently, Mr. Hanamaikai instructed his children how to cast a line and to tie fishing lines—educating them in the basics of fishing. Years later, Nathan remembers his father’s method of teaching and reflected on the proverb: *Give a man a fish and he eats for a day. Teach a man to fish and he eats for a lifetime.* Nathan admires the way his father taught them, never really preaching, but teaching through example, then giving pointers along the way. This method of teaching helped build a basis for Mr. Hanamaikai’s children that “opened [Nathan’s] eyes to all the other principles he taught.”

With respect and admiration for his father’s faith, testimony, dedication, and warm friendly spirit, Nathan has sought to follow his father’s example



▲ Parents are often the greatest mentors in the lives of their youth. Mothers and fathers can be powerful teachers if they “will continually set before their children examples worthy of their imitation.”





Photo by Alicia Arellano

▲ Fololini Mouna looks back on her high school experience and remembers those teachers and counselors who helped her succeed. Her desires for the future are to encourage students with similar experience to complete their education and accomplish their goals.

in pursuing education. Mr. Hanamaikai taught Nathan that he could “go to school, graduate, have a family, work full time and still do well” if he had the desire and a strong motivation. Because of his father’s teachings, Nathan is pursuing an education which will help him provide the temporal and emotional support needed for his future family.

Nathan has come to realize the importance of good role models and the love of supportive parents. “[My father] has always been supportive. I’ve

never had any discouraging words from him. He’s always expressed confidence in me with all of my choices. . . . I know that besides Deity there’s someone always here that believes I will always do what is right.” From his father’s example, Nathan is building a foundation which will enable him to be a teacher, a leader, and a loving parent.

Fololini Mouna, a student from Independence High School, or “Lini,” as most of her friends know her, moved with her family from Tonga to the United States in hopes of finding more work and educational opportunities. She recalled her first day of school: “I walked through the doors extremely nervous, and then a group of kids started to make fun of me because I looked different.” Her first day ended with Lini using her fists to try and defend herself. She struggled with the language; she had no friends. But things went on like this

with Lini constantly defending herself and fighting to keep up her hopes.

Lini remembered the moment that changed the course of her entire life. Jimmy, her high school counselor, had gone searching for her during one of her classes and had found Lini crying in the corner of the bathroom. He asked why she was crying and she responded, “I don’t want to go to class. I can’t understand what they are teaching me.” Jimmy took her to his office and for the next hour they talked about the difficulties in coming from a different culture, the adjustments with the language, the culture, school, and trying to fit in. During this talk, Lini’s counselor realized that she would probably feel more confident attending another school and encouraged the change. Jimmy prepared the documents and personally saw that everything was taken care of, keeping in contact with Lini by calling her on a regular basis.

Lini recalled, “I walked through the doors of this [new] school. It was a different feeling. One that I never felt before. . . . it was a feeling of love.” The first day attending her new school Lini was personally welcomed to each class by the teacher. At the end of the day, Lini left with the words of her teachers lingering in her ears: “We will never let you down.”

The school year ended with an awards banquet for the graduating seniors in which Lini was awarded a scholarship to the college of her choice. Lini is now the first high school graduate in her entire family. She attributes her success to that one moment when her high school counselor searched for her and took the time to talk to her.

Experiences such as Lini’s change the direction of entire lives. When we are touched by someone’s example, then we ourselves try to take on our mentor’s characteristics.

Vernon Heperi, director of Multicultural Student Services (MSS) at Brigham Young University (BYU), was influenced by a “master teacher,”



Victory Ormsby, while attending Church College of New Zealand. Mr. Ormsby was able to teach with a style that “set an expectation for his class and his students.”<sup>3</sup> With high expectations, Mr. Ormsby’s students knew that they were expected to achieve their best. Heperi remembered one day when Mr. Ormsby asked him to stay after class. Mr. Ormsby said, “I noticed you didn’t do well on our test yesterday, can you tell me why.” Heperi’s response was that he hadn’t taken sufficient time to study for the test. Mr. Ormsby then told Heperi he wanted him to go home and study to take the test again the next day. He reminded Heperi that he knew he could perform better. The next day Heperi’s second test score had raised tremendously from the first. From this experience Heperi, understood that Mr. Ormsby wanted his students to learn and to excel. Heperi recalled working harder so that he would be prepared to learn in class.

With his students’ future in mind, Mr. Ormsby understood that each individual was at a different level of learning. He took the extra time to stay after school, giving tutorial sessions or helping a specific student who had difficulty on his or her test. “Never using an edge of sharpness” Mr. Ormsby taught with a manner of humor, love, and praise, always reminding the student “that he wanted to see them succeed.”<sup>4</sup>

Heperi has tried to emulate the characteristics of master teachers such as Mr. Ormsby in his own profession and life today. As MSS Director, Heperi’s desire is to teach students to “reach higher, work hard, find solutions, and be accountable.”<sup>5</sup> Always remembering the advice once received by teachers in his past to look for the ability in each individual and identify the strength in them.

Never before has there been such a need for individuals to go the extra mile and help youth they come in contact with. Youth question what direction they will take in the future: they are wondering if they can succeed in college, if they should start working, if they are talented, if people will like them after they leave home. Most are hoping that someone will stay at their side to help them recognize their skills and give them encouragement to pursue some type of higher education and fulfill their dreams. These are times when a mentor’s example will make a difference in helping shape their future.

Gordon B. Hinckley, President of The Church of Jesus Christ of Latter-

day Saints, once said, “Ours is the task of raising the sights of our people who fail to realize the great potential that lies within them.”<sup>6</sup> Through these words of wisdom we are reminded of our duty to help others. When we take the time to care we then find ways to teach, influencing life-time changes in the lives of youth.

It is mentoring that can bring such change in the lives of today’s youth. Mentoring such as reaching down to teach like Tama-nui-ki-te-Rangi. Or as Mr. Hanamaikai who is teaching through example and building a foundation of support. Like Jimmy, who searches in the corners for crying youth who long for success. In the way of Mr. Ormsby who set high standards and took extra time to tutor struggling youth. And like President Hinckley, who challenges us *to raise the sights of our people [our youth] who fail to realize the great potential that lies within them.*

#### NOTES

1. Dittmer, Wilhelm. *Te Tohunga: The Ancient Legends and Traditions of the Maoris*. L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.
2. *Discourses of Brigham Young*, p. 208.
3. Heperi, Vernon. Personal Interview. 18 May 2000.
4. *Ibid.*
5. *Ibid.*
6. Dew, Sheri L. *Go Forward with Faith: The Biography of Gordon B. Hinckley*. Salt Lake City: Deseret Book Co., 1996.

▼ Known as a “master teacher” by his students, Mr. Victory Ormsby, “taught with a manner of humor, love, and praise,” always reminding students that they could succeed. Today, years after his passing, Mr. Ormsby’s example continues to touch the lives of past students.



Photo courtesy of Susan Ormsby



# A Book that Stands for Something

## President Hinckley Makes a Case for Old-fashioned Virtues

by Gabriel González

"I'd been trying for decades to get some top Mormon leader, any top Mormon leader, to talk to 60 MINUTES about himself and his church, and I'd regularly been turned down," comments Mike Wallace in his foreword to President Gordon B. Hinckley's book *Standing for Something: Ten Neglected Virtues that Will Heal our Hearts and Homes*. Needless to say, Wallace was very excited when President Hinckley—the world leader of The Church of Jesus Christ of Latter-day Saints—decided to be interviewed on the show. By appearing on national television, President Hinckley used mainstream media to try and reach a much greater audience than ever before. It is not completely surprising then that President Hinckley also agreed to have Random House publish his latest book *Standing for Something*. In the pages of his book, President Hinckley explains the need and importance of a return to old-fashioned values and the preservation of the traditional family unit.

President Hinckley's book is basically an argument for certain essential virtues (love, honesty, morality, civility, learning, forgiveness and mercy, thrift and industry, gratitude, optimism, and faith) and two very important institutions (marriage and family) that are necessary to revitalize society. He makes his points in a very direct and simple, yet specific, language. However, it is not so much the language, but the use of personal anecdotes that makes this book powerful. He also relies on examples from literature, editorials, and statistics, but not as poignantly as anecdotes. It should not be surprising that, coming from someone who has seen nine decades pass by, the book's most powerful means of carrying his messages across are personal experiences.

President Hinckley opens his book with a prologue in which he laments the secularization of modern America, stating in straight-forward terms that the way to heal the nation is by returning to God and living according to the principles such a return implies. In the first part of the book, President Hinckley defends ten virtues: love, for "love changes lives" for good; honesty, because every time someone is dishonest, something within that person is destroyed little by little; morality, which gives peace regardless of society's standards; civility, a virtue to be cultivated by moving away from racism, bigotry, crime, and cursing; learning, something that should always be taking place, both at a secular and spiritual level; the "twin virtues" of forgiveness and mercy, which must be cultivated with a higher sense of compassion; thrift and industry, another set of twin virtues that build character; gratitude to God and to others; optimism, for we live in a world in want of more positive attitudes; and faith as a practical driving force and not just some ethereal principle.

After attesting to the importance of these ten virtues, President Hinckley sets out in the book's second part to defend marriage and family as the true "guardians of virtue." He begins by declaring the divinity of the institution of marriage, adding that it is wonderful but also fragile. As such, marriage must be nurtured, and he suggests four cornerstones to do so: "mutual respect and loyalty to one another," "the soft answer," "financial honesty," and "prayer."

From marriage, President Hinckley moves on to talk about the family, lamenting the family's deterioration and asserting that the health of society finds its roots in the family. He suggests ten things that individuals must do to turn the tide and strengthen families: "accept responsibility for our role as parents and fulfill obligations to our children;" "get married and stay married;" "put the father back at the head of the home;" "recognize and value the supreme importance of mothers;" "celebrate and treat children as our most priceless possession;" "discipline and train children with love;" "teach values to children;" "teach children to work;" "read to and with children;" and "pray together."

By the time President Hinckley finishes discussing the ten virtues, marriage, and family, the reader has been edified. *Standing for Something* turns out to be more than just a book about virtues—it is an inspiring look at why traditional values and virtues must be cherished and cultivated. In fact, the book's epilogue is a call for defending those values. "What we desperately need today on all fronts—in our homes and communities, in schoolrooms and boardrooms, and certainly throughout society at large—are leaders, men and women who are willing to stand for something," writes President Hinckley. Later, he adds why this is necessary: "No nation can rise above the strength of its homes or the virtue of its people. The time has come for good people everywhere to demonstrate that they stand for something—something that is virtuous and clean and worthwhile." *Standing for Something* is an example of one man's attempt to do just that. It is worthwhile, edifying, and certainly timely reading.

*Standing for Something:  
Ten Neglected Virtues That Will  
Heal Our Hearts and Homes.*  
By Gordon B. Hinckley  
193 pp. Random House, Inc.

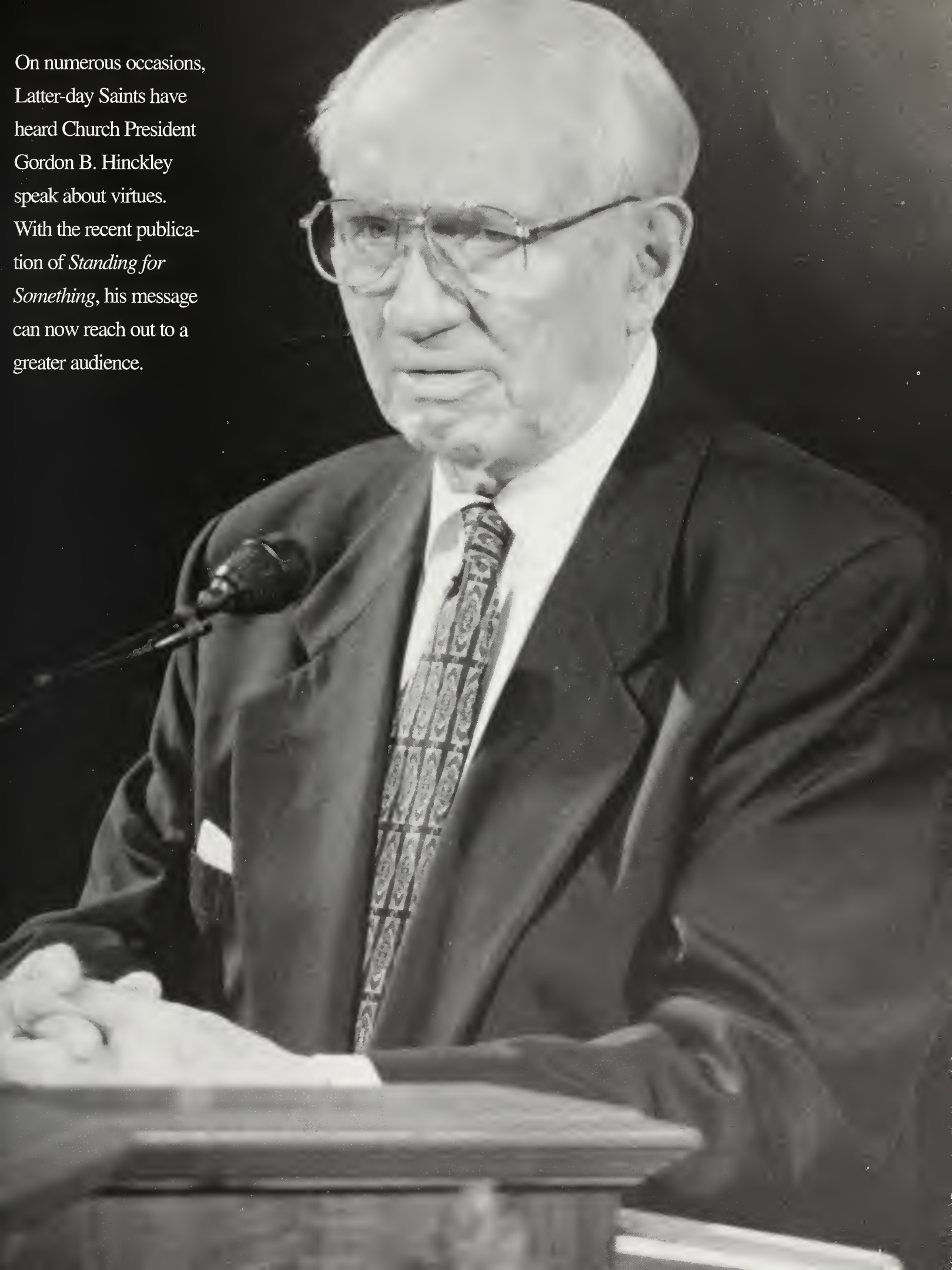
STANDING  
FOR  
SOMETHING

10 NEGLECTED VIRTUES  
THAT WILL HEAL OUR  
HEARTS AND HOMES

GORDON B.  
HINCKLEY



On numerous occasions, Latter-day Saints have heard Church President Gordon B. Hinckley speak about virtues. With the recent publication of *Standing for Something*, his message can now reach out to a greater audience.



B R I G H A M  
Y O U N G  
U N I V E R S I T Y

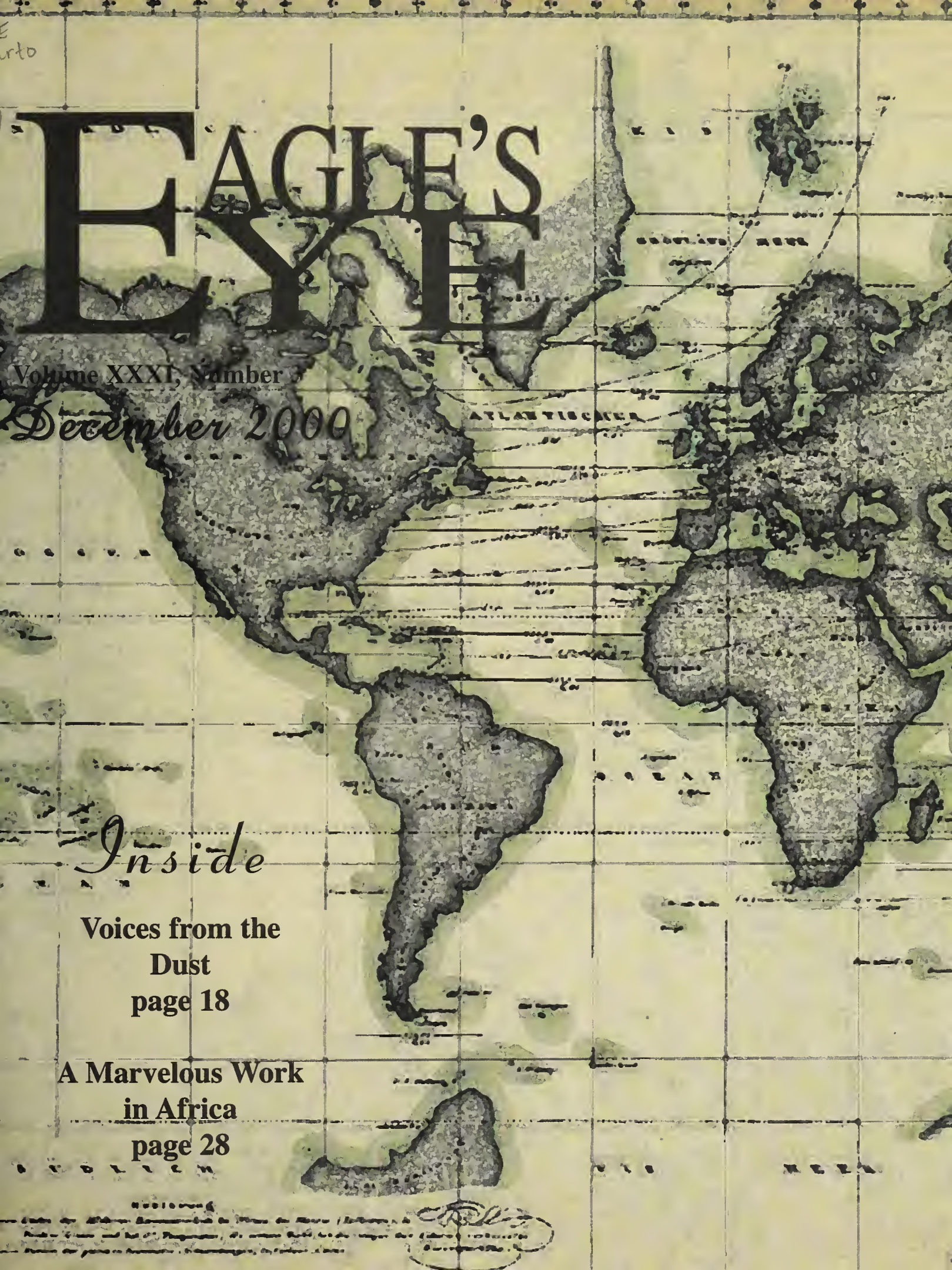
---

EAGLE'S EYE  
1320 WSC  
Provo, UT 84602

HELL EXCHANGE SECTION  
6212 HELL  
PROVO, UT 84602







# EAGLE'S EYE

Volume XXXI, Number 3

*December 2000*

*Inside*

**Voices from the  
Dust  
page 18**

**A Marvelous Work  
in Africa  
page 28**

